

THE
SECOND PART
OF THE REFORMATION OF
A CATHOLIKE DEFORMED

by Master W. PERKINS.

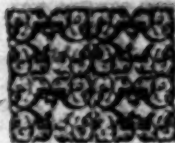
(***)

S. AVGVST. in PSAL. 36.

*Tanto magis debemus commemorare vanitatem Hereticorum :
quanto magis quarimus salutem eorum.*

The more we seeke after the saluation of Heretikes : the
more we must rehearse and shew
their vanity.

(***)



th 40 B 51.

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40. B. 51.

TO THE READER.

GENTLE Reader, I must needs intreate thy patience to beare with the late edition of this second part: because it is now more then two yeares, since it was giuen to be printed. But, we that cannot haue thinges done when we will: must be content to take them when we may. And to tell thee the truth, some part of this being penned, was also by mischance lost; which is now repayed. Take it (I pray thee) simple as it is, in good part: and accept of his good will, that wisheth it much better, that it might giue thee the greater satisfaction.

Facsimile.



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CHRISTIAN READER, I suppose it shall please thee better, if I doe entertayne thy studious minde with some serious discourse, then if I went about to court it, with the ordinary complements of a curious preamble. Wherefore I purpose (by thy gentle patience) to handle here a matter of merueilous great importance, which M. PER. towards the latter end of his booke, layeth out against vs in manner of a most grieuous complaint: it is, that we Catholikes, among many other capitall crimes by vs (as he saileth) defended, doe bolster and yphold the most haynous sinne of Atheisme. The man is not a litle troubled to deuise wherein we doe maintayne any such point of impiety: For compelled by the cleare euidence of truth, he confessed that we doe rightly acknowledge the vuity of the God-head in the Trinity of persons: yet that he may seeme to say something therein against vs, he flyeth vnto the threed-bare ragges of their common slanders of mans merits and satisfactions, and such old stuffe: and streatching them on the tenter-bookes, yet one wayle further then his fellows, struerth to draine out of them a certayne strange kinde of Atheisme, in this manner: The Roman religion makes the meritte of the workes of men, to concurre with the grace of God, therefore it ouerthrowes the grace of God. Item, they acknowledge the infinite iustice and mercy of God, but by consequence both are denyed: for how can that be infinite iustice, which may any way be appeased by humane satisfaction? And howe shall Gods mercy be infinite, when we by our owne satisfactions must adde a supply to the satisfaction of Christ? There needes a pretty witte (I weene) to vnderstand howe these points appertayne to Atheisme. For suppose that we defended, that the meritte of the workes of man concurred with Gods grace, as two distinct agents, which we doe not, for we hold that no workes of man haue any meritte, vlesse they spring and proceede from the very grace of God: but let that be granted, what kinde of Atheisme or denying of God were this? or howe folloiweth it thereof, that the grace of God (which is the principall agent, and farre more potent then the other) must thereby needes be cast to the ground and soyled? this is so filly and simple, that I knowe not what to reare it: for he doth vntreuely slander our doctrine, and that to no end and purpose. To his second canill I answere in a word.

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that we teach (as he knoweth right well) the infinite justice of God to be appeased no other way, then by the infinite satisfaction of Christs passion: And that our satisfactions are onely to pay for the temporall paynes remayning yet due, after the infinite are paid for by Christ. Nowe whether any such temporall payne remaynes or no, after the sinne is remitted, is a question betweene vs: but to say (as M. PER. doth) that we be Atheists, and doe denie God to be God, for that we hold some temporall punishment of man to be due, after pardon granted of his greater payne, is most apparantly a very sencelesse assertion. As wide from all reason is his third instance: That Gods mercy cannot be infinite, when by our owne satisfactions we adde a supply to the satisfaction of Christ. For if Christs most perfect and full satisfaction, can well stand with Gods infinite mercy; farre more easely may mans satisfactions agree with it, which are infinitely lesse then Christs. But the infinite riches of Gods mercy appeareth especially, in that it pleased him freely to giue vnto vs (someane creatures and wretched sinners) his owne onely deare Sonne, to be our Redeemer and Saniour; and both Christs satisfaction & ours are rather to be referred vnto Gods justice, then to his mercy: wherefore very vnskilfully doth M. PER. compare them with Gods mercy. Neither is it possible to distill any quintessence of Atheisme out of it, more then out of the former: nay, they both vprightly weighed, are so farre of from Atheisme, or derogating any thing from Gods glory; that they doe much magnifie and aduance the same. For albeis we hold our good workes to be both meritorious and satisfactory: yet doe we teach the vertue, value, and estimation of them, to proceede wholly from the grace of God in vs, whereby we be enabled and holpen to doe them; and not any part of the dignity and worthynesse of the workes, to issue from the naturall faculty or industry of the man that doth them. So that when we maintayne the meritt or satisfaction of good workes, we extoll not the nature of man, but doe onely defend and vphold the dignity and vertue of Gods grace: which Protestantes doe greatly debase, extenuate and vilifie, not allowing it to be sufficient to helpe the best minded man in the world, to doe any worke that doth not offend God mortally. Thus much concerning our supposed Atheisme against God: now of those that be (as he imagineth) against Christ the Sonne of God: First he argueth thus. He that hath not the Sonne, hath not the Father: and he that hath neither Father nor Sonne, denies God: now the present Roman religion hath not the Sonne, that is Iesus Christ God and man: For they in effect abolish his man-hood, by teaching of him to haue two kindes of existing; one natural in heauen, whereby he is visible, touchable, and circumscribed: the other against nature, whereby he is substantially according to his flesh in the handes of e-very Priest, inuisible and vncircumscribed.

Answer. M. PER. and all Protestantes knowe right well, that we beleue Iesus Christ to be perfect God, and perfect man, and therefore we haue both the

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Sonne and the Father; and his reason against it, is not worth a rush: for we doe not destroy the nature of man, by teaching it to haue two diuers manners of existing or being in a place. When Christ was transfigured before his Apostles, he had another manner of outward forme and appearance, then he had before: yet was not the nature of man in him thereby destroyed, and after his resurrection he was (when it pleased him) visible to his Apostles, and at other times inuisible: and yet was not his man-hood thereby abolished, as M. PER. would make vs beleene: no more is it when his body is in many places at once; or in one place circumscribed, and in the other vncircumscribed. For these externall relations of bodies vnto their places, doe no whit at all destroy their inward and naturall substances, as al Philosophie testifieth: wherefore hence to gather that we denie both the Father and the Sonne to be God, doth sauour (I will not say of a silly wit) but of a forward will, pennisly bent to scull and calumnie. Secondly, Master PERKINS at a geith vs with disgrading Christ of his offices: saying, that for one Iesus Christ the onely King, lawe-giuer, and head of the Church, they joyne vnto him the Pope, not only as a Vicar, but as a fellowe, in that they giue vnto him power to make lawes binding in conscience: to resolute and determine infallibly the sence of holy Scripture: properly to pardon sinners: to haue authority ouer the whole earth, and a part of hell: to depose Kinges, to whome vnder Christ euery soule is subiect: to absolue subiects from the oath of alleageance, &c.

Answer. Here is a bed-rolle of many superfluous speeches: for not one of all these things (if we admitte them all to be true) doth continue vnto haue disgraded Christ of his offices: which are these: to appease Gods wrath to ward vs: to pay the ranfome for our finnes: to conquer the Diuell: to open the Kingdome of heauen: to be supreme head of both men and Angels, and such like. He may (without any derogation vnto these his soueraigne prerogatiues) giue vnto his seruants, first, power to make lawes that binde in conscience, as he hath done to all Princes, which the Protestantes themselves dare not denie: then, to determine vnfalibly of the true sence of holy Scripture, which the Apostles could doe, as all men confesse; and yet doe not make them Christes fellowes, but his humble seruants: to whome also he gaue power properly to pardon sinners: whose finnes you pardon on earth, shal be pardoned in heauen: and finally, to them be also gaue authority ouer the whole earth: goe into the vniuersall world. Ouer part of hell no Pope hath authority; and when he doth good to any soule in Purgatory, it is per modum suffragij, as a suppliant and entreater, not as a commander. Whether he hath any authority ouer Princes & their subiects in temporall affaires, it is questioned by some: yet no man (not wilfully blinde) can doubt, but that Christ might haue giuen him that authority, without disgrading himselfe of it; as he hath imparted to him and to others also, faculties of greater authority and vertue, re-

Luc. 24.
Ioan. 20.
Mar. 16.
Matt. 28.

feruing neuerthelesse the same vnto himselfe, in a much more excellent manner. As a King by substituting a viceroy, or some such like deputie, to whome he giues most large commission, doth not thereby disgraue himselfe of his Kingly authori-ty, as all the world knowes: no more did our Saviour Christ Iesus becaue himselfe of his power or dignity, when he bestowed some part thereof vpon his substitutes. He goes on multiplying a number of idle wordes to small purpose: as that we for one Christ the only reall Priest of the newe Testament, joyne many second-ary Priestes vnto him, which offer Christ daylie in the Masse. We in- deede hold the Apostles to haue bene made by Christ, not imputative or phantasti- cal, but reall and true Priestes: And by Christ his owne order and commande- ment, to haue offered his body and bloud daylie in the sacrifice of the Masse; what of that? see that question. Farthermore he saith, for one Iesus the all sufficient mediator of intercession, they haue added many fellowes to him, to make request for vs: namely as many Saintes as be in the Popes Kalendar: yea and many more too. For we hold that any of the faithfull yet liuing, may be al- forquested to pray for vs: neither shall be in haile be able to proue, that Christ on- ly maketh intercession for vs, though he be the only mediator that hath redeemed vs. Lustly saith M. PERKINS; for the only merittes of Christ, in whome alone the Father is well pleased, (what, was he not well pleased with his Apo- stles?) they haue deuised a treasury of the Churches, containyng besides the merittes of Christ, the ouerplus of the merittes of Saintes, to be dispen- sed to men at the discretion of the Pope, and thus we see that Christ and his merittes be abolished.

Answer. The good man is somewhat mistaken, for we hold not any ouer- plus of merittes in Saintes, the which we acknowledge to be by God fully rewar- ded in heauen: but we affirme that some Saintes and blessed Martirs haue suf- fered more paynes in this life, then the temporall punishment of their owne finnes
 Job 6. v. 3. Iscrued: Who therefore might truly say with that iust man Job 2. would to God my finnes, whereby I haue deserued wrath, were weighed with the calamitie that I suffer: euen as the sandes of the Sea, this should be the heauyer. Nowe parte of these sufferinges of Gods Saintes (as being needelesse for their owne satisfaction) are reserued in the Churches store- house, and may by the high steward of the Church (to whome the dispensation of her treasure belongeth) be communicated to others; as very reason teacheth vs; for who is fitter to dispose of any mans goodes, then he to whome the charge thereof is giuen by his testament? And thus I hope euery reasonable man doth finde vs. Catholikes to be farre off from transforming Christ into an Idol of mans conceits, as Master PERKINS dreameth: only we see a misconceited man, labouring in vaine to deface Christs benefites toward vs, to caluminate his chiefe seruantes, and to skjrmish more against his owne phantasies, then against any do-
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Crime of ours. He layeth lastly a third kinde of Atheisme against vs, for worshipping of God; not with such respect as is futable to his nature. For (saith he) our worshipping is meere will worshipping for the most part, without any allowance or commandement of God, as Durand in his *Rationale* in effect acknowledgeth: it is a carnall seruice standing of innumerable bodily rites and ceremonies, borrowed partly from the Iewes, and partly from the Heathens: it is deuided betwene God and some of his creatures, in that they are worshipped both with one kinde of worshipping, let them paint it as they can, &c.

Answer. Ipse dixit: Pythagoras hath pronounced his sentence; yet you neede not beleene him, vnlesse you list, because he saileth so formally: doth Durand acknowledge that all our worship is meere will worship, and that it hath no allowance of God? O egregious and impudent deceiver! For that learned deuout Author Durand, doth nothing else in all that booke, then set out the Majesty and declared the meaning of the true worship of God, vsed daylie in our seruice throughout the whole yeare: And therefore doth entitle his booke *Rationale Discriminum*, the reasons of diuine seruice. And as for bodily rites, we vse but fewe, and those very decent, full of reuerence, and most fit to stirre vp and cherish deuotion. We be not spirits, and therefore must serue God by bodily ceremonies, although the life and vertue of them proceede from the spirit, employing all partes of the body, in his worshipping and to his honor that made it: neither be they borrowed of Iewes nor of the Heathens; albeit they might perhaps (the one by the commandement of God, the other by the light of nature) vse some such like: but ours were deuised by the inspiration of the holy Ghost (the heavenly guide and director of the Catholike Church) to moue vs to serue God more deuotely, and with greater reuerence. Now to say that we giue the same worship to any Saint that we giue to God, is a stale jest, that hath long since lost all his grace, being found to be nothing else, but a notorious vntueth very often confuted; as by others else where, so by me more then once in this booke: where also these other slanders here cast vpon vs, are more at large in their severall places discussed: this therefore may serue in this place for an answer to those imputations of Atheismes, which Master PERKINS objecteth against vs. And for that this crime of Atheisme is the most heynous that can be, as contrarie wise, the true opinion of the God-head and the sincere worshipping thereof, is the most sweete and beautifull flower of religion: let vs therefore, here (to hold due correspondence with Master PERKINS) examine the Protestantes doctrine, concerning the nature of God, and their worshipping of him, that the indifferent reader, comparing judiciouslie our two opinions thereof together, may embrace that for most pure and true, that carryeth the most reuerent and holy conceits thereof. For out of all doubt, there can be no greater motiue to any deuout soule, so like of a religion, then to see that it doth deliuer a most sacred doctrine

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of the Soueraigne Lord of heauen and earth, and doth withall most religiously adore and serue him: Where as on the other side, there is not a more forcible perswasion to forsake a religion before professed, then to be giuen to vnderstand, that the Masters of that religion, teach many absurd things concerning the God-head it selfe, and doe as coldly and as slightly worshippe God almighty, as may be. Marke therefore, I beseech thee (gentle reader) for thy owne soules sake, what euidence I shall deliuer in against the Protestantes, touching this point of Atheisme, and following the same method that M. P. E. R. obserueth, I will first touch their errors against the most blessed Trinity and Deity: secondly, such as are against our Lord Iesus God and man: lastly, I will speake one word or two about their seruice and worshipping of God: All which shall be performed in a much more temperate manner, then the gravity of such a matter requireth, that it may be lesse offensive. Concerning the sacred Trinity, it is by the doctrine of certayne principall pillars of their newe Gospell brought into great question. For Iohn Caluin in diuers places teacheth, that the second & third persons of the Trinity, doe not receiue the God-head from the first, but haue it of themselues, euē as the first person hath. And in this he is defended by M. Whitaker, and preferred before all the learned Fathers of the first counsell of Nice. Out of which position it followeth, that there is neither Father nor Sonne in the God-head: for according vnto common sense, and the vniforme consent of all the learned, he only is a true naturall Sonne, that by generation doth receiue his nature and substance from his Father. We are called the Sonnes of God, but that is by adoption and grace: but he only is the true naturall Sonne of God, that by eternall generation receiued his substance: that is, the God-head from him. If therefore the second person did not receiue the God-head from the first, but had it of himselfe, as they doe affirme: then certaynelie he is no true Sonne of the first, and consequently the first person is no true Father. For (as all men confesse) Father & Sonne be correlatiues, so that the one cannot be without the other. Thus their doctrine is found to be faulty in the highest degree of Atheisme. For it overthroweth both Father and Sonne in the Trinity. And further, if it were true, then doth the holy Ghost proceede neither from the Father, nor from the Sonne: for it receiueth not the God-head from them at all, as they hold, but hath it of himselfe, and so proceedeth no more from them, then they doe from him, & consequently is not the third person: Wherefore finally they doe overthrowe the whole Trinity, the Father, the Sonne, and the holy Ghost. Secondly, they may be truly stiled Atheistes, who thinke any one to be God, that hath not in him all singuler perfections, in the most perfect sort that can be, but either wanteth some of

* Epi. ad them, or else hath them in a meaner degree then any other: they therefore that teach our Saviour Christ in his God-head to be inferior vnto his Father, stand justly charged with Atheisme. Such a one is * Caluin who in formall termes doth haue much and say, that Christ according to his God-head, is lesse then his Father.

Lib. 1. In
stit. c. 13.
ff. 23. 25.
Con. ra-
tionis
Camp.
pag. 152.

* Epi. ad
Polo. pa.
940. &
seq.

ther. And else where he affirmeth, the Father to hold the first ranke of honour In ca. 26, and power, and the Sonne to obtaine the second, which he might haue lea- Matt. 64. ned of his great master Melancthon, who taught that the Sonne according to Cō. Stan- his diuinity, is his Fathers subiect and minister. Further, that in Christ car. in lo- there was something of the nature of God; some other thing then belike was cis, ca. de wanting. Againe, that the God-head of Christ was obedient vnto his Fa- Christo. ther: with whome our country-men Iwell and Fulke doe jumpe, who affirme Cō. Har- that the diuine nature of Christ offered sacrifice vnto his Father. Briefly, ding, art. all Protestantes (who hold Christ according to his diuine nature, to haue beene a 17. in the mediator) make his God-head inferiour vnto God the Father. For to be (as confuta. a mediator, must needes be) a suppliant vnto another: to pray and offer sacrifice to of the Pa- him, is to acknowledge him to be his better, and that something lyeth in his power pists slan to doe, which the other of himselfe cannot doe, but by sure must obtaine of him. ders.

Ioyne here vnto that they doe expound most of the textes of holy Scripture, vsed by the auncient Fathers to proue the blessed & sacred Trinity, euen as the old Arrians did, reproving the auncient Fathers exposition; which cannot but argue, that they in their bartes (though they be yet ashamed to confesse it) decline apace from those holy Fathers steps, to fauour Arrianisme. This litle therefore may suffice to de- monstrate, howe the chiefe pillars of the Protestantes religion, doe shake the very foundations of the Christian faith. by their strange glosses and speeches about the sacred Trinity, and by their diuers derogations to Christes diuinity. But this shall appeare yet much more perspicuously, if we doe well weigh what they teach touch- ing the very nature of the God-head it selfe. Whosoener denies God to be almighty, or presumes to limit the infinite power of God, within the compasse of mans weak vnderstanding, be in effect makes him no God at all, but some meane creature of a limited strength and power: such be all Protestantes, who affirme that God can Oecolāp not set a body in the world, without a circumscribed place; nor any one de verbis body in many places at once, with such like: the which (because they cannot, Domini. out of the dullnesse of their witte, or will not of frowardnesse, conceiue to be in na- Beza in ture possible) they flatlie deny God to be able to doe: yea, some of them were so Neoph. blind and bold, as to auouch God, not to be able to conceiue or vnderstand, how that simil. cōt. is possible; which notwithstanding very naturall philosophy teacheth, to haue no And pag repugnance in it selfe, as in his place I haue proued. If they were enemies to Gods 15. omnipotencie alone, it might be somewhat excused, because that might seeme to. In a cō- proceede rather from the weakenesse of their vnderstanding, then out of any ill af- ference fection towards God: but if they doe further oppose themselves against the good- at Paris. nesse, mercy, and justice of God; that must needes discover very great impiety to lie festring in their bowels. Who seeth not, that it doth highly attainte the inesti- mable goodnesse of God, and his tender loue towards mankind, to impute the re- probation of man and his eternall damnation, not vnto mans owne wickednesse and

deserter, but vnto the meere will and pleasure of God himselfe? and yet this is too too common an assertion amongst the Protestantes. Let Beza one of their Monpel-brancist champions, speake for the rest: God (saith he) in his secret counsel, hath set downe an viremouable decree, that he wil not haue the greater part of men saued, nor to beleue in Christ, and come to the knowledge of truth; but hath created, ordained, and predestinated them to euerglasting damnation. To whome M. P. E. R. in this booke draweth neere, affirming it to proceede from the very wil of God, that he shewes mercy to some and forsaketh others. Mercy (indeede) God of his meere goodnes doth powre out vpon vs abundantly: but to imagine that he of his owne will and prime choise, without any foresight of our sinnes, doth forsake vs, and appoint vs to hell fire, is beyons impiety, most contrary vnto the very nature of God; whose goodnesse is so pure and sincere, that it doth good to all thinges, and wisseth euill to none; vnlesse they deserue it. What an vngodly opinion then is it, to hold that he of his owne free choise ordained man (a creature made to his owne Image and likenesse) to most grievous and endlesse torments, without foresight of any offence of his? As though he should take a singuler pleasure, to see a principall worke of his owne bandes, fry in hell fire.

Another opinion some of them hold, which is yet much more blasphemous then the other, to wit: that God, who hath bene alwaies by good men esteemed the author of all good, and so mererly good in his owne nature and will, that he cannot possibly doe or thinke any euill: that this Ocean (I say) of goodnesse, is become the author, plotter, promoter, and worker of all the wickednesse and mischiefe, that is, or hath bene committed in the world. This is the doctrine of Zwinglius a great Rabin among the newe Gospellers, who auoucheth that when we commit either adultery, murder, or any such like crime, that it is the worke of God, he being the authour, mouing and pushing vs onto doe it. Againe, that the theefe by Gods motion and perswasion, murthereth, and is often times compelled to sinne. With him agreeth Bucer, sometimes a professor of diuinity in the vniuersitie of Cambridge; censuring him to denie God flatly, who doth not firmly beleue, that God doth worke in man, as well all euill, as all good. Of the same accused crue was Melanethon, who vpon the 8. chapter to the Romanes, saith: Euen as we confesse Pauls vocation to haue bin Gods proper worke: so doe we acknowledge these to be the proper workes of God, which are either indifferent, as is to eate and drinke; or that are euill, as the adultery of Dauid, and such like. For it is euident out of the first to the Romanes, that God doth all thinges mightely (as Augustine speaketh) & not permissiuely: so that the treason of Iudas is as properly the worke of God, as the calling of Paul. But the principall proffitor and promoter of this blasphemy is Caluin, who of set purpose bestowes a whole chapter of his Institutions, to

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bell, to proue and perswade it. There be aunceth boldly, that the blinding and madnesse of Achab, was the will and decree of God: that Absolon indeede defiling his fathers bed with incestuous adultery, committed detestable wickednes, yet this was Gods owne worke: briefly, that nothing is more plaine, then that God blindeth the eies of men, striketh them with giddines, maketh them drunke, casteth them into madnes, and hardneth their hartes. And where as the poore Papists were wont to interpret such textes of Scripture, as seeme to attribute these thinges to God, by saying, that God doth indeede justly permit, and suffer such thinges to be done, but is not the author of them: this, Calvin will not in any wise admitte of, but in the same place confutes it, saying. These thinges many referre to sufferance, as if in forsaking the reprobate, he suffered them to be blinded by Satan: but that solution (saith he) is too fond, and so goeth on, prouing that God doth not only suffer, but actually effect and worke all the euill, that any man committeth: yea, he addeth that which is more horrible: that God doth worke this euill in man, by Satans seruice as a meane; yet so as God is the principall worker of it, and the Diuell but his instrument. Is not this blasphemie in the highest degree, to make God a more principall author, and worker of all wickednesse, done in the world, then the Diuell himselfe? this is much worse then flat Atheisme: for it is the lesser impiety of two to hold that there is no God at all, then to beleene that God worketh more effectually all mischiefe, then the infernal spirits doe. But some of our Protestants wil perhaps say, that they hold not this opinion: be it so, for I thinke better of many of them: yet, be not these men that so teach, as it were the founders of the newe Gospell, and men of chiefest marke among them? Nowe what force such principall authors (as they take Melancthon, Zwinglius, Bucer, and Calvin to be) may haue, to carry the rest away into the same errors, I knowe not. Sure I am, that Caluins Institutions (wherein this matter is so vehemently vrged) is translated into English, and in the Preface commended to all students of Christian diuinity, as one of the most profitable (the holy Scriptures excepted) for the sound declarations of truth in articles of religion.

But to proceede on with this discourse: the Protestants doe not only impugne the power & goodnes of God: but they doe also peruert his justice. For to omit their last position, that God is the worker of all sinne in vs, compelling (as Calvin speaketh) the reprobate to obediences, and therefore cannot in justice punish the poore wretches, for being obedient vnto his owne will and working: and not to vrge their former assertion, that God of his owne wil & decree, hath predestinated the greater part of men to hell, without any foresight of their euill desertes: which if it were true, should it not be intolerable wronge, to torment so rigorously innocents, that neuer offended him? To let passe these poixts (I say) how can they defend the justice of God, who hold that he hath tyed vs to such lawes, as are impos-

Math. 7. *sible to be kept by any man? For Christ (as he testified himselfe) will condemne*
ment to hell fire for transgressing of these lawes, by working of iniquity; depart
vers. 23. from me you that worke iniquity: and what equity should there be in that sen-
tence, if it had neuer beene possible for these men to haue done otherwise? For no
reasonable Iudge condemneth any man for not doing of that, which he knewe well,
lay not any way in his power to be done. So that nothing is more plaine and eu-
ident, then that the Protestantes doctrine trotteth apace to wardes open Atheisme:
by impugning the power of God: by defacing his goodnesse, mercy, and iustice,
which in our vnderstanding are the chiefe properties of his diuine substance:
and by calling into question the blessed Trinity it selfe, which their of-spring and
progeny the Trinitarians in Poland doe already denie flatly.

Thus much of their Atheismes against God. Nowe to those that be against our Saviour Christ Iesus: I haue before touched their errors concerning his Godhead; here I will speake of those that be against his Man-hood, and Mediatorship. First, it must needes argue in them a great want of good affection towards our Saviour, that they are so backward in his blessed Mother the holy Virgins praises, not hearing with patience, any body that would so much as salute her with the Haile MARY, which notwithstanding is recorded in the Gospell: and are besides so ready vpon every litle occasion, to speake in her dispraise, that we may with good reason reprove them, as men either wanting judgement (which they will not endure of anything) or else voide of due respect vnto the Sonne, who are such aduersaries to the Mother: whome if they would not reuerence for her vaine vertues, which were most rare and singular; yet for her Sonnes sake (who loved her so tenderly) they should shewe themselves better affected towards her, and more forward in her praises, if they did indeede loue and honour her Sonne, as they pretend to doe.

But let vs come to Christes owne person. Whereas the first Adam was (at the first instance of his creation) replenish'd with perfect knowledge: and it is also in holy write said of the second, that the word was made flesh, full of grace and truth: Yet they commonly teach, that our Sauours soule was subject to ignorance, euen as other mens soules are: & that he was in his youth ignorant of many things. But what and they spare him out (in whome all the treasures of wisdom and knowledge were hidden) when he came to ripe yeeres, and beganne now to preach? let vs for a taste, beare some of Caluins sweete ob-

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the manner of men, not out of his heavenly cabinette, *Math. 11. vers. 21.* which is no lesse in plaine English, then that he spake vnto us as men doe. And ver-
ry sutable to this he noteib else where, that Christ could not gette any other In cap. 7.
to be his Disciples, then some certaine poore fellows of the refuse and Lu. v. 29.
dregges of the people. Seeme not these execrable notes to issue from the pen of
some malicious Iewe, or ranke Atheist? yet are they but flea-bitings in compari-
son of those which followe. In his commentary vpon these wordes of our Saniour:
Father if it be possible, let this chalice or cuppe passe from me. He obser- Mat. 26.
ueth first, that this prayer of Christ was vnadvisedly made: secondly, that vers. 39.
he overcome with griefe, had forgotten the heavenly decree, not remem-
bring for the time, that he was sent to be the redeemer of mankind: *thirdly*, that he withstood as much as in him lay, and refused to execute
the office of a mediator. See Calvin also vpon these wordes of Christ: Father Ioh. 12.
saue me from this houre: where he saith, that Christ was so strooken with vers. 27.
feare, and so pinched on euery side with perplexed pensiuenesse, that he
was forced through these boisterous waues of temptation, to wauer and
fleete too and fro in his prayers and petitions. Is not this pittifull impiery?
Where as our most louing redeemer, of set purpose tooke that feare vpon him, and
most willingly both suffered, and caused that bloody agony and conflict, by repre-
senting vnto him selfe, both the shame and paine of his dolorous passion, and the
causes thereof (which were the innumerable most gricuous finnes of the world) that
he might in euery part both of minde and body, endure what he possibly could, for
the time; and spake nothing rashly, but repeated that his prayer ouer thre seuerall
times, as is set downe in the text it selfe; to shewe vs how naturally he (as all other
men) did abhorre such a cruell and ignominious death: and yet was ball to instruct
vs, that we should be content with it, and pray to God for strength to beare it, if it
were his blessed will to put vs to the like. This wholesome doctrine and Godly instru-
ctions, are by the auncient holy Fathers gathered out of that prayer of Christ: what
a venomous spider then was Calvin, to sucke such poison out of it? if Christ so wa-
uered, where was his constancy? if he were so frighted (as Calvin falsly imagineth)
where was his fortitude? if he struggled so against his Fathers decree, where was
his obedience? if he refused to redeeme vs, what was become of his charity towards
mankind? if the first motions to euill be deadly finnes in vs (as the Protestantes
bold) what will they make of such tumultuous, and vbridled passions in him, that
had a greater command ouer them, then we haue? But we are not yet come vnto
the hight of his blasphemies, which he powreth forth more abundantly vpon those
our Saniours wordes: My God, my God, why hast thou forsaken me? Mat. 27.
saying: when this kinde of temptation was proposed to Christ (as though vers. 46.
God being auerted from him, he had beene appointed to utter destru- Li. 2. In-
ction) he was seised with horror. * And in his Institutes treating of the same tit. c. 16.
B iij. subject, sect. 11.

Subiect. Faith: Christ feared to haue beene swallowed vp of death as a sinner: And there can be no more dreadfull bottomelesse gulfe, then for a man to feele himselfe forsaken and estranged from God, & not to be heard, when he calleth vpon him, euen as if God had conspired his destruction: euen thither we see that Christ was throwne downe, so that by enforcement of distresse he was compelled to crie out: my God, my God, why hast thou forsaken me. *In the Paragrasse before, he speaketh more plainly, that Christ did hand in hand wrestle with the armies of hel, & the horror of eternal death: finally, that in his soule he suffered the torments of the damned, and al those punishments that are due to wicked men in hell: He then (belike) was the traitor Iudas companion: for the while he was in the Diuels handes to be tormented, he despaired and fared as men doe in these hellish torments. What greater blasphemy can be inuented, then to condemne the King of beauris, that came to redeeme vs all from hell, euen to be very piute of hell is selfe? Beza not willing to come behinde his master Caluin in this kinde of impiety, whereas Caluin craftily*

In cap. 5. admitted only, that Christ then despaired, he affirmeth plainly: that from Christ ad Hebr. (strooken with the horror of Gods curse) escaped the word of desperati- vers. 7. on. And else where, that Christ was (with the huge heauie burden of Gods

wrath, ouerwhelmed and adjudged to the flames of hell: yea, buried and drowned in the bottome of the infernall gulfe: This man (you see) desires to Marth. & lodge Christ low enough, that would haue him drowned in the very bottome of hell.

22. Luc. This their pestilent venime, they might haue sucked out of their good grandfere Luthers writings, who vpon the very same wordes, doth make this goodly comment a-

In Psal. ry. What shall we therefore say? Christ to haue bin together both the most 22. ver. 1. iust, and greatest sinner: both the most notorious lier, and truest teacher:

at the same instant, both the most highly glorying, & deeply despairing: both happy in the highest degree, & most miserably damned. Vnlesse we say this, I see not (saith this Oracle of the newe Gospell) howe Christ was forsaken of God. See him also vpon the third chapter to the Galatians, where he uttereth yet more detestable speeches of Christ, to wit: that all the Prophets did in the spirit foresee him to be the greatest theefe, robber, murtherer, adulterer, sacrilegious person and blasphemers, that euer liued. I could cite you diuers others of the same opinion, but I had rather note their extreame blindness, who neglecting the auncient Fathers learned expositions of the holy Scriptures, were ledde away with such horrible extranagant conceites of our Sauour, vpon so small occasion. For he at that very time hanging on the Crosse, declared himselfe to be most farre of from all such hellish torments: yea, he shewed all possible signes of a most quiet and peaceable minde, praying for the saluation euen of his persecutors (he was not then belike in doubt of his owne) promising also to the good theefe that the same day he should be with him in Paradise; wherefore he doubted nothing

nothing of being there himselfe: recommending his Mother vnto his beloued Disciple, and him likewise to her; and to fulfill the Scriptures, both saying I thirst, and citing euen those very wordes; that they are scandalized at, out of one of the Psalmes of Dauid: And finally, aduisedly considering all thinges belonging to his passion, to be accomplished, commended his spirit vnto his Fathers handes; so that there could not possibly be more calme settled judgement, more valiant constancy & resolution, then there was. But what ment he then to say, my GOD, my GOD, why hast thou forsaken me? Forsooth nothing else, but to signifie, that in all these torments which he suffered, he had not any comfort or consolation at that time from God, who is wont to giue extraordinary aide and comfort to all those, that suffer for his names sake: but that Christ might (as he himselfe desired) be put to suffer all kinde of extremity, all manner of inward consolation was wholly withholden from him; which it pleased him then to expresse by manner of complainte in those most pittifull wordes: My GOD, my GOD, &c. the more to moue vs to compassion. Thus much of their impieties against Christes person: now to those that they teach against the office of his mediatorsshippe.

They hold first, that what soeuer our Saviour did or suffered before his passion, was of small value for our redemption. For as a noble Protestant said, the Monkes, Moline-Priestles, and Papiesticall Doctors did erre, when they vrged Christes incarceration in har- nation and natiuity: for all these thinges profited vs nothing; could doe monia, nothing: but only the death of Christ, which alone was accepted of God part. 5. for our finnes. Secondly, Caluinoeth further, and doubteth not to say, that Christes passion and corporall death would not serue the turne, and had Li. 2. In- profited vs nothing at all, had he not in his soule suffered the very paines tit. ca. 16 of the damned in hell. This doctrine of theirs is not only contrary to an hundredth scil. 10. places of expresse Scripture, that doe assigne our redemption vnto the blood-shed- ding and passion of Christ: but it also derogateth very much from the dignity of our Mediatour. For not that which he suffered, made the meritt of our redemption: but it was his exceeding charity, with which he suffered it, and principally the ve- ry dignity of his diuine person, which gaue that value, price, and estimation to his sufferinges, that the very least thing that euer he suffered in his life, was of in- finite value; and therefore sufficient to pay the rancome of all mankind: yea, to haue redeemed a thousand worldes. But let vs proceede on with the Pro- testantes opinion: did Christes sufferinges of the tormentes of hell deserue of God in iustice, the redemption of man? not so, if we may beleene one of Foxes Martirs, who held (as he recorder) that Christ with all his workes could not me- ritte heauen for vs. But for that litle credit is to be giuen to such a Martir, and such a Martir-monger, let vs heare what some of the learne st amongst them say. I truly confesse (saith Caluin) that if a man will set Christ singly and by himselfe, against the judgements of God, there will be no roome for merit.

And

Actes &
monu-
ments.
pag. 487

L.2. Insti. *And after* : Christ could not deserue any thing, but by the good pleasure
 c.17. Cl.1. of God. Finally, the deseruings of Christ depend vpon the only grace of
 In abster. God; which is defended by his disciple Beza against Helhusius : so that briefly,
 calumni. all Christes sufferings in hell and out of hell, in true Protestant reckoning, amount
 Helhu. to no bigger a value, then that by the good pleasure and acceptance of God, they de-
 served our redemption; therefore in rigour of justice they were not of sufficient
 worth to redeeme vs, but were only of grace, by God accepted for such. Is not here a
 faire reckoning? so might any other man endued with grace haue redeemed al man-
 kinde as well as Christ, if it had pleased God to haue so accepted it; seeing no equall
 recompence was to be expetted. But to helpe him here by the way, that could not
 vnderstand howe we were saued by the mercy of God: if Christes merittes did in ju-
 stice deserue our saluation, it is to be noted that both be true, if they be duely consi-
 dered. For we are saued by Christes merittes in rigour of justice, he satisfying of God
 as far-forth fully, as we offended him: and yet we be saued freely by the mercy
 of God too; both, because he hath of his meere mercy without any desert of ours,
 giuen vs Christ his Sonne to be our Sauour: and also for that he hath (out of the
 same his mercy) freely applyed vnto euery one in particular that is saued, the merittes
 of Christ, through which he is saued.

To returne to our purpose, and to discouer yet more of the Protestantes disgraces
 offered to our Sauours mediation. Did Christ suffer his passion for the redemption
 Co. Hesh of all mankind, or did he die only for some few of the elect? let Caluin answer
 pag. 39. you. Christes flesh was not crucified for the vngodly, neither was the
 Sup. loh. blood of Christ shed to cleanse their finnes. With him agreeth brother Bucer:
 pag. 39. Christ by his death did only redeeme the finnes of the elect. Musculus wil
 In locis beare a part in that consort: Christes death is a satisfaction only for the
 fol. 361. finnes of the elect; all as contrary to the plaine text of Scripture, as can be.
 1. loh. 2. Christ is a propitiation for our finnes (where he shaketh in the person of the elect)
 vers. 2. and not for ours only, but also for the whole worldes. Let vs goe on yet one
 step further. What effect doth the blood of Christ worke in the small number of
 these elected bretheren? Doth it cleanse their soules from al filth of sinne, and powre
 into them the manifold gifts of the holy Ghost, whereby they may afterward resist
 sinne, and serue God in holynesse of life & nothing lesse. For in the regenerate (as
 Pag. 31. M. PERKINS with all the rest of them doth teach) there remaineth originall
 sinne, which infecteth euery worke of man, and maketh it a mortall sinne.
 So that inwardly in their soules these elected Protestantes, be void of justice, and
 full of all manner of iniquity: marry, they haue created in them the rare instrument
 of a newe deuised faith, by which they lay bald on Christes justice, and so by reall
 imputation (to vse M. PERKINS wordes) of Christes justice to them, they on
 the suddaine become exceeding iust: therefore Frier Luther had some reason to
 say, that whosoener was borne againe of this Euangelicall faith, was equall in
 grace

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grace vnto both Peter and Paul, and vnto the Virgin MARY Mother of God: Nay, it seemes that Luther came to short, and Zwinglius strooke home when he said: that God the Father did no lesse fauour all the faithfull, then he did Christ his owne Sonne. And out of the confidence of the same liuely-freeling faith, proceeded these speeches of our newe Gospellers in England. And we haue as much right to heauen, as Christ hath; we cannot be damned, vnlesse Christ be damned: neither can Christ be saued, vnlesse we be saued. Christ (belike) could not liue in blisse without their holy company. What audacious companions, and sauncy Gospellers were these? yet their reason seemeth sound in the way of their owne religion: for if they were most assured of the benefit of Christes owne iustice to be imputed vnto them, they could not be lesse assured of their owne saluation, then they were of Christes owne. To conclude this point, consider (good reader) howe the Protestantes (who would be thought to magnifie Christes sufferings exceedingly) doe in very deepe extremely debase them. For (as you haue heard) they esteeme very litle of all the rest of his life, besides his passion: secondly, they make his passion without suffering of hell tormentes, not sufficient to redeeme vs: thirdly, that all those sufferings put together, doe not in iustice merit the remission of our finnes, but only that of grace and curtesie, God doth accept them for such: fourthly, that when all is done, they deserue fauour only for a few of the elect, and that not to purge those few neither from all their finnes, but only to purchase them an imputation of iustice, to be apprehended by a strong imagination or rather presumption, falsely by them tearmed faith. Is not here a huge great mill-post, fairely thwited into a poore pudding pricke (as they say) by them, who after so high exaltations of the all-sufficiency of Christes suffering, doe in fine conclude, that in a very few persons it worketh only an imputation or shadowe of iustice: but it agreth very well and hangeth handsomely together, that by the merits of Christes sufferings in hell, (which are meere phantasticall) these men should haue created in them a phantasticall faith, neuer heard of before their dayes, to lay hold vpon a vaine shadowe of an imputation and phantasticall iustice.

But to returne vnto Christes mediatorship and merits. Is it not moreouer a great disparagement vnto them, to maintayne (as the Protestantes doe) that his best-beloued spouse the Church, should continue but a small time, at least in any sight, and should be penned vp in corners: yea, and during that time too, it should not be free from many foule grosse errors, in the very foundation of faith? Furthermore, that he left his holy word (the only rule and square (as they hold) of Christian religion) to be vnderstood of euery man as his owne knowledge and spirit should direct him? and if any doubtfull question did arise there about (as he fore-saw thousands should doe) yet he tooke no other order for the deciding and ending of them, but that euery one should repaire vnto the same his word, and doing his diligence to vnderstand it, might after ward be his owne iudge. As this later opinion would argue our

C.

blessed

Supra 1.
Pet. 1.
In actis
disput.
Tigur.
Fox Aet.
fol. 1335.
& 1138.

blessed Saviour, who was the wisdom of God, to be the weakest and most imprudent lawe-maker that ever was: so the former doth mightily blemish the inestimable price of his most precious blood, making it not of sufficient value, to purchase unto him an everlasting inheritance, free from all errors in matter of faith, and abounding in all good workes.

To fold vp this part, let me entreate thee (curteous reader) to be an upright judge betweene the Protestantes doctrine and ours, in this most weighty matter of Christes dignity, vertues, and mediation; and if thou see most evidently, that ours doth more aduance them, why shouldest thou not giue sentence on our side? They make Christ ignorant many yeares of his life: we hold him from the first instant of his conception, to haue beene replenished with most perfect knowledge. They, that he spake and taught nowe and then, as other men did, and was subject to disordinate passions: We, that he was most free from all such, and that he taught alwaies most diuinely. They make his very death not sufficient to redeeme vs: we hold that the least thing that ever he suffered in his life, deserved the redemption of many worldes. They, that he died only for the elect: we, that he died for all, though many through their owne fault, doe not receiue any benefit by his death. They, that thereby we are not purged from our sinnes, but by imputation: we, that all are by the vertue thereof inwardly cleansed. They, that Christ purchased a Church consisting of fewe, not to continue long, and subject to many errors: we, that he established a Church, that should be spreadde ouer all the world, and that should continue to the end of the world visibly, and alwaies free from any error in any matter of faith. Finally, they hold that Christ left his holy word to the disputation of men, not taking any certaine order for the ending of controuersies, that should arise about it: we teach, that he hath established a most assured meanes, to decide all doubtes in religion, and to hold all obedient Christians in perfect vniiformity, of both faith and manners. And because I am enured into these comparisons, giue me leaue to persist yet a litle longer in them. Consider also (I pray you) who goe nearer to Atheisme, either we, that thinke and speake of the most sacred Trinity, as the blessed Fathers in the first Council of Nice taught: or they, who directly crosse them, and by the novelty of their phrases, doe breed newe, or rather reuiue old heresies against it. Againe, who carry a more holy conceit of God, either they, who vpon light occasion doe rashly denie God to be able to doe that, which they doe not conceiue possible: or we, that teach him to be able to doe tenne thousand thinges, that passe our vnderstanding. Whither they, that affirme God of his owne free choise, to cast away the greater part of men: or we, that defend him to desire the saluation of all men, and not to be willing that any one perish, vnlesse it be through his owne default. Either they, that hold him to be the author of all euill done in the world, and the Diuell to be but his Minister therein:

therein : or we, that maintayne him to be so purely good, that he cannot possibly either concurre to any euill, or so much as once to thinke to doe any euill. Finally, whose opinion of him is better, either ours, that hold him to haue beene so reasonable in framing of his lawes, that he doth by his grace make them easie to a willing minde : or theirs, that auouch him to haue giuen lawes impossible for the best men to keepe ? If some Protestantes doe say, we doe not maintayne diners of these positions. I answer that it is, because they doe yet in part hold with vs, and are not so farre gone, as they doe wholly followe their newe masters : For if they did, then should they embrace all the afore-said damnable positions, being so plainly taught by their principall preachers and teachers. These therefore are to warne my deere Country-men, to looke to it in time, and then (no doubt) but that all such as haue a sufficient care of their saluation, considering maturely whither the current and streame of the newe Gospell carrieth them, will speedily disbarke themselves thence, least at length they be driuen by it, into the bottomlesse gulfe of flat Atheisme.

And is it any great meruaile, that the common sort of the Protestantes fall into so many foule absurdities touching religion, when as the very fountaines, out of which they pretend to take their religion, be so pittifully corrupted ? I meane the sacred word of God. Master Gregory Martin a Catholike man, very skilfull in the learned languages, hath discovered about two hundred of their corruptions of the very text of Gods word : and after him one Master Broughton a man of their owne (esteemed to be singularly seene in the Hebrew and Greeke tongue) hath aduertised them of more then eight hundred faulces therein. And the matter is so euident, that the Kinges Majestie, in that publike conference holden at Hampton-Court, in the first of his raigne, confesseth himselfe not to haue seene one true translation of the Bible in English, and that of Geneua, which they were wont to esteeme most, to be the worst of all others : and therefore commanded them to goe in hand with a newe translation, about which, fifty of the most learned amongst them in both Vniuersities (as it is credibly reported) haue this three yeares trauailed, and cannot yet hitte vpon, or else not agree vpon, a newe sincere and true translation. Here is a large field offered me to exclaime against such corrupters and deprauers of Gods sacred word : but I will leaue that to some other time, because I haue beene to long already. But what a lamentable case is this ! they hold for the most assured pillar of their faith, that all matters of saluation must be fished out of the Scriptures, and crie vpon all men to search the Scriptures : and yet are the same Scriptures by themselves so puerly mangled, that their owne pew-fellows crie out shame vpon them therefore : whereunto (if it please you) Ioyne, that the Protestantes haue no assured meanes to be resolued of such doubties and difficulties, as they shall find in the same word of God. For they must neither trust ancient Father,

nor relie vpon the determination, either of nationall or generall Councells; but every faithfull man (by himselfe) examining the circumstances of the text, and considering other like places vnto it together, shall finde out the right meaning of all obscure sentences, as they most childishly beare their followers in hand. Briefly to conclude this point, a great number of them hauing Gods word corrupted, for the lantern to their feete, and their owne dimme sight, for their best guide: no maruaile, though they stumble at many difficulties in these high misteries, and fall into very absurd opinions, concerning the principall parties of them.

Nowe to make vp an euen reckoning with M. PER. Atheisme, I must come vnto their diuine service and worship of God, the third point that I promised to handle; because he spared not to speake his pleasure of ours. First then, whereas a true, reall, and externall sacrifice, is among all externall workes, the most excellent service that can be done to the diuine Majestie, as shall be proved in the question of the sacrifice; which also hath euer since the beginning of the world, bene by the best men practised, to acknowledge and testifie, as well the soueraigne dominion that God hath ouer vs, as our dutifull subjection vnto his almighty goodnesse: the Protestantes to make knowne vnto the wiser sorte, that they are not Gods true loyall people, will not vouchsafe to performe to him any such speciall service, as to sacrifice in his honour: nay they are fallen so farre out with this principall part of Gods true worship, that they doe in despite of it, powre out most vile reproches against the daylie sacrifice of the Catholike Church, which containeth the blessed body and most pretious bloud of our redeemer IESVS CHRIST. Secondly, of seauen Sacraments (instituted by our Saniour, both to exhibite honour to God, and to sanctifie our soules) they doe flatly reject five of them: And doe further (as much as in them lieth) extinguish the vertue and efficacy of the other two. For they hold Baptisme not to be the true instrumentall cause of remission of our finnes, and of the infusion of grace into our soules, but only to be the signe and seale thereof. And in steade of Christes sacred body, really giuen to all Catholikes in the Sacrament of the Altar, to their exceeding comfort and dignity, the Protestantes must be content to take vp with a bitte of bread, and with a suppe of wine: a most pittifull exchange, for so heauenly a banquet. They doe daylie feele (and I would to God they had grace to vnderstand) what a want they haue of the Sacrament of Confession, which is the most soueraigne salue of the world, to cure all the deadly and dangerous woundes of the soule. Al howe carelesly doe they daylie beape sinne vpon sinne, and suffer them to lie festring in their breastes euen till death, for lacke of launcing them in season by true and due confession! Besides, at the point of death, when the Diuell is most busie to assault vs, labouring then to make vs his owne for euer, there is amongst them no anointing of the sicke with holy oile in the name of our Lord, (as S. Iames prescribeth) joyned with the Priestes prayer, which should saue the sicke, and by meanes whereof his finnes should be forgiven, and helisted

Cap. 5.
verf. 14.

vp by our Lord, and inwardly bound greatly comforted and strengthened: these bea-
 uenly helpes (I say) and many others, which our Catholike religion afford vnto all
 persons, & by which rightly administered, God is highly magnified, are quite banish-
 ed out of the Protestant territories, and consequently their religion for want of
 them, is mightily maymed. They haue yet remayning some poore short prayers to
 be said twice a weeke: for feare (belike) to make their Ministers sursette of ouer
 much praying, they will not tie them to any daylie prayers: Mattins, Euen-song,
 and other set houres they leaue to the Priestes, sauing that on the Sabbath they
 solemnely meete together at the Church, to say their service, which is a certayne
 mingle-mangle, translated out of the old portuise and Masse booke, patched vp to-
 gether with some fewe of their owne inuentions. And though it be but short, yet it is
 (the Lord he knowes) performed by most of them so slightly, that an indifferent be-
 holder, would rather iudge them to come thither to gaze one vpon another, or to
 common of worldly businesse, then reuerently there to serue God. Nowe as concer-
 ning the place where their diuine service is said: if goodly stately Churches, had
 not bene by men of our religion built to their handes, in what simple coates (trowe
 you) would their key-cold deuotion haue bene content to serue their Lord: if one
 Church or great steeple, by any mishap fall into vtter ruine, a collection throughout
 all England for many yeares together, will not serue to build it vp againe: which
 maketh men of iudgement to perceiue, that their religion is exceeding cold in the
 setting forward of good workes, and that it rather tendeth to destruction, then to
 edification. Again, whereas our Churches are furnished with many goodly Altars,
 trimmed vp decently, and garnished with sundry faire and religious pictures, to
 strike into the beholders a reuerent respect of that place, and to drawe them to bea-
 uenly meditations: theirs haue ordinarily bare walles, banded with cob-webs ex-
 cept some of the better sort, which are daubed like Ale-houses, with some broken sen-
 tences of Scripture. Besides, the ancient custome of Christians, being to pray with
 their faces towardes the Sunne rising, to shewe the hope they haue of a good resur-
 rection, and that by tradition receiued euen from the Apostles, as witnesseth Saint
 Basil: their Ministers in their highest mysteries, looke ouer their communion table
 into the South: to signifie (perhaps) that their spirituall estate is now at the highest, ritu san-
 and that in their religion there is no hope of rising towardes heauen, but assurance
 of declining. Eto. 27.

I may not here omitte, that of late yeares they haue caused the Kinges armes to
 be set vp in the place, where Christes armes the Crucifix was wont to stand: the
 which I confesse would haue graced their Church better, if it had bene else where
 placed. But I hope they will giue me leaue to aske them, howe they durst set vp
 any such Images in their Churches, at be in that armes. For they haue taught
 therto, that it is expressly against the second commandment, and a kind of Idolatry,
 not only to worshippe Images, but also to set them vp in Churches: and yet now

(as it were) cleane forgetting themselves, they fall into that fault themselves, that they haue so much blamed in others. Neither will it helpe them to say, that they reprov'd only the setting vp of holy pictures, but not of others. For the second commandment (as they expound it) is as well against the one as the other, forbidding generally the making of any kind of Image. And is it not a pittifull blindness to thinke, that the pictures of Lions and Liberts doe better become the house of God, then the Image of his owne Sonne, and of his faithfull seruants? And may not simple people thinke, when they see Christs armes cast downe, and the Princes set vp in their place, that there dwell men, who make more account of their Princes honour, then they doe of Christs? And that their meeting in that place (cal it what you will) is rather to serue their Prince, then to serue Christ. But I haue bene longer in their place of prayer then I thought.

I come now to the men that are elected to serue the Lord there. Be not many of them (for the whole corps I will not touch) such as Ieroboam was glad to choise, when he made a Schisme in Israel: to wit, *de extremis populi, qui non erant de filijs Leui*: not lawfull successors of the true Priestes, but others of the baser sort of the people, and them commonly that are notable, either for ignorance or some other odde quality? and must they not also fill their good patrons bandes with some feeling commodity, before they can gette a benefice? And so beginning with simonie, lunked with perjurie (for the poore fellows must neuerthelesse sweare, that they come freely to their benefice) are they not like to proceede on holily? As for the yowe of chastity, the daylie seruice and often fasting, which Catholike Priestes are bound vnto, they by the sweet liberty of the newe Gospell, doe exchange into solacing themselves with their yoke-fellows: this of the common sort of their Ministers. With their preachers I will not meddle for feare of offence: yet if any desire to knowe howe they behaue themselves in other countries, they may read the censure of a zealous learned preacher, one of their owne companions, who amongst many other things writeth thus of them. When you come to preachers, who de Christ bragge that they haue the word of God, you shall find certaine of them fide.titul. manifest liars, others drunkers, some vsurers and foule-mouthed slanderers, some persecutors and betrayers of harmelesse persons. Howe some mulieris of them behaue themselves, and by what meanes they gette their wiues, Cananea and what kind of wiues they haue, that I leaue to the Lord and them. They liue an idle, slouthfull and voluptuous life: by fraude and flattery they feed themselves of the spoiles of Antichrist (he meaneth the benefices taken from the Papists) and doe preach just as the earthly and carnall Magistrate desireth to heare, and will permitte, &c. So much, and not a litle more, speaketh one great Master of the late reformation, concerning his Euangelicall bretheren. Are not these goodly lampes of the newe Gospell, and likely persons to be chosen by Christ, to giue light to others, and to reforme the world? But per ad- uenture

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menture they haue in some secret corners, certaine deuout religious soules, who in an austere retired life, doe with continuall teares bewaile the sinnes of the rest, and make incessant sute vnto the Almighty, for a generall pardon of the whole. Would to God they had, but I feare me that they be of their inuisible congregation, or rather none such to be found amongst them. For those religious houses, which our Ancesters had built for such Godly and vertuous people, who (forsaking both father, mother, all their kinne and acquaintance, and flying from all the pleasures and preferments, which this transitorie world could yeeld them) gaue themselves wholly to the holy exercises of humility, chastity, pouerty, and all sortes of mortification: these Monasteries (I say) and all that professed in them a retired religious life, the Protestantes haue beaten downe and banished, and haue not in their places erected any other, for the singuler Godly men or women of their religion; Which doth most euidently argue, that there is in them small Zeale, and rare practise, of any such extraordinary piety and deuotion. Surely it must needes be a strange Christian congregation, that holdeth them for no tollerable members of their common weale, whome Christ specially chooseth to serue him day and night; and by whose holy example and most feruent prayers, all other Christians doe find themselves much edified, and mightily protected. So that brieely, whether you consider the persons that serue God; or the place where he is serued; or the manner of his diuine seruice, the Catholike religion doth in euery point surpass the Protestant by many degrees. Thus much in answere vnto Master PERKINS objection of Atheisme against vs, the which I esteemed fittest for this Preface, being a matter of so great moment, and therefore most worthy to be examined and considered of a part, with mature judgement. Nowe to the rest of his questions, according to his owne order.



THE REALL PRESENCE

OVR CONSENTS.

M. PERKINS Page 185.

We hold and beleue a presence of Christes body and blood in the Sacrament of the Lordes supper; and that no fained, but a true and reall presence.

HITHERTO we agree in wordes, but in sence nothing at all. For he frameth a strange construction of that real presence: which (saith he) must be considered two waies. First, in respect of the signes; Secondly, in respect of the communicants: the signes be bread and wine, with which Christes body and blood be present, not in respect of place and coexistence; but by sacramentall relation: that is, when the sacramentall signes of bread and wine are present to the hand, they doe present to the minde of the receiver, the body and blood of Christ. So that al-ready M. PERKINS vnfaigned, true reall presence, is shrunk into a sacramentall relation, and only significative presence; such as may well be of thinges as farre distant the one from the other, as the cope of heaven is from the center of the earth: a strange reall presence surely. The second kinde of presence (saith he) is in respect of the communicants, to whose believing hartes he is also really present. If you aske whether this be not as odde a kinde of presence as the other was? he answereth by going about the bush: saying, that such as the communion is, such is the presence: and by the communion you must judge of the presence. Ignotum (as they say) per ignotum. He might shortly haue said (if he had meant plaine dealing) that by your faith you must mount into heaven, and take hold on Christ sitting at the right hand of his Father, and from thence drawe his righteousness, and conuey it to your selfe: so that both sortes of his true reall presence, is made vvithout any nearer meeting of the parties, then heaven and earth doe meete together. But let vs giue him the hearing: this reall communion is made in this manner: God the Father giueth Christ in this Sacrament as really and truly, as anything can be giuen to man, and that not peece-meale, but whole Christ; yet, not the substance of the God-bread, but the efficacy, merits, and operation are conueyed thence to the man-hood: but the whole man-hood, both in respect

of substance, as of merits and benefits, is given wholly and jointly together. And when God so giueth Christ, he giueth withall at the same time the Spirit of Christ: which createth in the hart of the receiuer the instrument of true faith, by which the hart doth really receiue Christ, by resting vpon the promise which God hath made, that he will giue Christ and his righteousness vnto every true beleuer. Nowe then, when God giueth Christ and his benefits, and man by faith receiueth the same: there riseth an vnion betweene them, not forged but reall, and so neare, that none can be neerer: and being a reall vnion, there is a reall communion, and consequently, a reall presence of Christ to the hart of him that receiueth the Sacrament in faith. And thus farre (saith he) doe we consent with the Romish Church.

It may well bethat you agree herein with the Romish Church, that is, with some apish counterfeit of the Roman: but the true Roman Church condemneth all that phantastical kinde of receiuing, as you your selfe declare in the wordes following. But before we come vnto them, let vs note by the way some strange points (of doctrine shall I say) or rather dreaming of our conceited Masters the Protestants. Who euer yet heard in true diuinitie; that the God-head considered apart by it selfe, had merits to conuey to the man-hood, as M. PER. here teacheth? for merits belongeth to an inferior in respect of his superior; of whome he meriteth: now the God-head is not inferior to any, as all but *Arians* confesse. Again, howe can whole Christ be giuen to man, as M. PER. first affirmeth, if the substance of the God-head be not giuen, as presently after he declareth? for the substance of the God-head is the principal part of Christ, who is both God & man. Moreover, how is Christes substance as well as his benefits, made ours; or really present to our faith, if vve be made partakers only of his righteousness, which may (as every man knoweth) well be, without any bodily presence of his? besides, that fiction of his, that faith is created in our hart, at the same instant that we receiue the Sacrament, is very absurd. For (as all the world witnesseth) a man must be indued with faith, before he goe to receiue that Sacrament; or else he presenteth himselfe most vnworthily vnto that holy table. Lastly, if simple men & silly women should not receiue this Sacrament, vntill they vnderstood M. PER. doctrine of sacraments all relation, of his reall vnion and communion made by speciall faith in it (as no man should receiue, before he knoweth what and howe he is to receiue) then surely they should neuer receiue it, the manner of it is so intricate, and so farre passing their capacity. I may not omit here, that which I clipped off in M. PER. discourse, to make it the more perspicuous: to wit, that Christes benefits are bestowed vpon some by Gods imputation only; vpon others they are bestowed by a kind of propagation, which M. PER. cannot expresse fitly, but doth resemble it thus. *As one candle is lighted by another, and so the light of*

one is conueied vnto twenty candles: euen so the inherent righteousness of euery beleuer, is deriued from the store-house of righteousness, which is the man-hood of Christ: this (I say) I could not but let the gentle reader vnderstand, that he may cōsider howe slippery & vnconstant the man is in his owne doctrine. In the question of iustification, it is high treason to confesse any inherent righteousness in vs. For (as he there saith) it doth raise the very foundation of religion: there only he alloweth of a certaine strange reall imputation of Christes iustice vnto vs; but here (hauing belike forgotten that euer he said any such word) he teacheth besides that *imputatiue*, an inherent righteousness to be cōueied from Christ into euery righteous mans soule. With whome will this man agree (trowe you) that cannot agree with himselfe? Let vs nowe come vnto the maine point of our dissent, which M. PERKINS deliuereth thus: we differ not touching the presence it selfe, but only in the manner of presence. For though we hold a reall presence of Christes body and blood in the Sacrament: yet, we doe not take it to be locall, bodily, or substantiall; but spirituall and mysticall: first to the signes, by sacramentall relation; then to the communicants, by faith alone. On the contrary, the Church of Rome maintaineth a locall, bodily, and substantiall presence of Christes body and blood, by a change and conuersion of the bread and wine into the said body and blood; which they beleene to be wrought by the vertue of Christes wordes, pronounced ouer the bread and wine, by a lawfull Priest, intending to doe that, which Christ at his last supper instituted and commanded him to doe.

Master PERKINS reasons to the contrary be these:

This corporall presence ouerturneth sundry articles of faith. For we beleene that the body of Christ was made of the pure substance of the Virgin Mary, and that but once: namely, when it was conceived by the holy Ghost. But this cannot stand, if the body of Christ be made of bread, vnlesse we beleene contraries: that the body was made of the Virgin, and not of the Virgin; made once, and not once, but often.

We read not in our Creede, made of the Virgin Mary, but borne of her: now there is great difference betweene made and borne. For a house is made of a Carpenter; but is not borne of him: but the vword made (vvhich may also in good sence be vsed) being fitter to cloake the fallacy, Master PERKINS cared not to straine a little curtesie vvith the articles of our beleefe, and to thrust in made, in stead of borne. But let this prery juggling-tricke passe, and to his argument I answere, that the appearance of this contrariety, proceedeth either out of meere ignorance of our doctrine, or else out of the equiuocation of this word made. For we hold, that Christes blessed body is but once made, if made be taken for to be fashioned and formed newe from the beginning: so was it but once made of the pure blood of the immaculate Virgin Mary; but may be againe and

againewell made present, vnder this or that forme, or on this or that altar which hath no shadowe of contrariety with the other. For euery mans body vvhich is but once made in his mothers vvombe, may afterward a thousand times be made present, in one or diuers places. Nowe when we say with the ancient Fathers, that *of bread is made the body of Christ*; the sence is, that the substance of bread is turned into the body of Christ: so that then there is no more the substance of bread vnder the formes of bread, but Christes body which succeedeth in place of it; & therefore the bread is said to be turned vnto Christes body, and Christes body to be made of bread: not that any part of the bread remaineth changed into Christes body, or that Christes body is a newe created and framed; but because that by that very action (wherewith the bread is remoued out the body is brought into that place) the one is said to be made of the other; so that here is nothing contrary vnto that article of our beleefe: borne of the Virgin Mary.

No more is there vnto that other specified by M. PERKINS: *he ascended into heauen; and from thence shall be come to iudge, &c.* for albeit he ascended the fortieth day after his resurrection, and shall at the last day come from thence to iudgement: yet, betwene those two daies he may be where he will; and wheresoeuer else he be, it hath no direct repugnance with either branch of that article: and therefore, it doth but bewray the insufficiency of the Protestants skill in the rules of opposition or repugnances; who so confidently auerre such great contrariety to be, where there is none at all.

Tract. 50. But Augustine saith, that Christ according vnto his Majestie, providence & grace, in Ioannē. is present with vs to the end of the world; but according vnto his assumed flesh, he Lib. 9. in is not alwaies with vs: the same doth also Cyril, Fulgentius, and Vigilius Ioannem. testifie.

Lib. 2. ad Thras. We answer: that Christ (in deede) according vnto that visible forme of a man, in which he once liued here vvith his Disciples, hath very sel-
Cons. Euc. dome beene scene vpon earth since his ascension; but according vnto that
sich lib. 1. forme of assumed flesh, sitteth on the right hand of his Father: which an-
cap. 4. were I take out of Vigilius cited here by M. PER. For he saith, that Christ is departed from vs in the forme of a seruant, that is: according vnto his naturall shape of man; but may neuerthelesse be very well with vs, vnder the formes of bread and wine in the Sacrament, which S. Augustine insinuateth in the very treatise alleaged by M. PERKINS, saying: that Christ is nowe with vs in foure sortes; by Faith, by the signe of the Crosse, by Baptisme, and by the Eucharist: where making his manner of being with vs in the Eucharist, distinct from his presence both by faith, signe, and grace, doth shewe it to be a reall bodily presence; which he teacheth most plainly vpon these
 words

wordes of the Psalme, *adore his foote-stoole*; concluding thereon, *that the same flesh which our Saviour took of the blessed Virgin Mary, was then, and is now to be adored in the Sacrament*: therefore (notwithstanding his being in heaven in forme of man) he assuredly believed his naturall body to be really present in the Eucharist. So did S. Cyril another of M. PER. authours, who vpon S. Iohn auoucheth, *Christ (by his flesh received in the Eucharist) to sanctifie the soules and bodies of all communicants, and to be wholly in euery one of them*; to vvhome I will joyne their equall S. Gregory of Nisse: who saith, *like as the God-head doth fill the vvhole vvorld: even so consecration is made in very many places, and yet is it but one body*, so that by these worthy writers judgements, Christes ascension to heaven, doth not any whit hinder the reall presence of his body in the holy Sacrament. And to dispatch here together that which M. PER. repeateth againe and againe, *that a true body cannot be in two places at once*: we plainly hold with the holy Fathers, that one and the same body, may (by the omnipotent power of God) be in as many places at once, as it shall please him to set it. That this hath no repugnance vvith true Philosophy, shall be proued in the next argument.

And here by the warrant of Gods word I will proue, that Christes body *de facto*, hath beene in two places at once. That since the ascension it sitteth at the right hand of God in heaven, both we and they confesse: but longe after his ascension, he appeared bodily vnto S. Paul as he went towards *Damasco*: *ergo*, his body hath beene in two places at once. Calvin turneth himselfe on both sides, & seeketh all possible meanes to shif from the euidence of this place, saying first: *that it was some voice only heard from beauen by S. Paul, as at Christes baptisme; but Christ was not there really*. This is said most manifestly against the plaine text: *God ordained that thou shouldest see the iust one, and heare a voice out of his owne mouth*; therefore he vvas really present: and Christ saith, *to this end I appeared vnto thee*. And S. Paul himselfe vvittnesleth, *that he had seene Christ after his resurrection, euen as the other Apostles had done, which was in bodily presence: & in the same chap. S. Paul demanded of him that appeared, who art thou Lord? and he answered, I am Iesus*: was not he then present? What can be more plainly set downe, or is more often repeated in the very text of Scripture? yet, the blind obstinacy of Calvin was such, that not being able to defend but that Christ appeared, turneth himselfe the other way, and had rather say that S. Pauls eye-sight was so much strengthened and made so sharpe, that it pierced through the beaueus, and did see Christ sitting there on the right hand of his Father; and so Christ did not descend, or was seene out of heaven, but S. Pauls sight mounted vp thether.

Reply. This doctrine is first repugnant to himselfe, vvho scoffeth at
 3. *Instit.* vs for maintayning that the Saints in heauen can heare our prayers, and
 20. §. 24. *askeib howe they can haue so long eares, and so sharpe eyes, as to heare and see*
so farre off? vvhich here notvvithstanding hee attributeth vnto a poore
earthly creature, nothing comparable to the Saints in heauen. But be-
sides that contradiction, this his answere, is much more absurde then
the other. For vvhome he imagineth to be so Eagle-eyed, that he could
see into heauen; the text vvitnelleth to be strooke starke blinde, and not
able to see the broad high-vvay before him. Againe, if that vision had
beenethrough the vertue of S. Pauls sight, his companions should not
haue beene partakers of it: but they did both see the light and also heard
the voice, though not so distinctly as to vnderstand it. Further, there
passed many speaches betweene them: Who art thou Lord? What wilt
thou haue mee to doe? &c. vvhich doth conuince a sensible and bodily
presence. Lastly, it is said directly, that Christ appeared vnto S. Paul
in the way: not that he had seene him in heauen; so that nothing can be
more certaine euen by the euidence of Gods vvord, then that Christes
body hath beene in two places at once; as vvell may it be in two thou-
sand, or in as many more as it shall please God to imploy it: for there
is no greater repugnance in reason for being in many places, then for
S. Chriofost being in tvvo at once. And as you haue heard before, that S. Augu-
S. Ambrosiustine, and S. Cyrill taught him to be bodily present in as many places,
Primasius as the blessed Sacrament is administred: so doe the ancient Expositors
in cap. 10. of the Epistle to the Hebrewes affirme, that Christiess body is offered now on
many Altars at the same very moment. And to cite one of their sentences
at large: S. Chriofostome cryeth out: O miracle! O goodnesse of God! be
that sitteib about vvith his Father, at the very same instant of time, is touched
by the bandes of all; and doth offer and deliuer himselfe to them, who are wil-
ling to receaue him! and Helias left his cloake to his disciple Heliseus: but
Christ ascending, left vs his flesh. Helias (in deede) cast his cloake off: but
Christ both left his flesh to vs, and ascending tooke it vp vvith himselfe. By
this you see howe farre this most holy and learned Father vvvas, from
arguing as our Protestants are wont to doe: his body is ascended, there-
fore it cannot be in the Sacrament. Nay (saith he) most expressely, it
is both there, and here together: through Christiess power and loue to-
wardes vs.

Master PERKINS second reason. *This bodily presence ouerturneth the*
nature of a true body, whose essentiall propriety it is, to haue length, breadth,
and thickeesse: and by reason of these three dimensions, a body can occupy but one
place at once, as Aristotle said, the propriety of a body is to be seated in some
place:

Place: they therefore that say the body of Christ is in many places at once, doe make it no body at all.

Answer. We graunt it to be the intrinsecall nature of a body, to haue length, breadth, and thicknes; so that no body can possibly be vvithout those dimensions: but vve denie it to be essentiall vnto a body, to be seated in some place. For *quantity* and *vbi*, be two distinct predicaments, as the learned knowe; *quantity* being perfect in his owne nature, vvithout any relation to the place: for *quantity* hath an absolute and no respectiue essence. True it is, that a body is by nature fit and apt to be seated in a place, vvhich is that that *Aristotle* teacheth of it. As a man naturally is apt to bee learned; yet, actually to bee learned, is a meere accident to man, and manie men be vvithout it: euen so to be actually seated in a place, is altogether vvithout the nature of a body; in so much as the greatest body of all others (to vvit) the highest heauen, is vvithout a place, there being no body vvithout it, vvwhose extremity may enuiron and compasse in that heauen being the highest body, as the nature of a place requirerh: so that it belongeth not to the essence and nature of a body, actually to be in any place; and consequently, vvwhether it be in a place, or not in any place; vvwhether it be in one place or in many places, the body remayneth still a true perfect body, accomplished vvith all his substantiall partes. Againe, our faith teacheth vs, that the naturall subsistence and person of a man (vvhich is much nearer to the nature of man, then his seating in a place) can be separated from man leauing his vvhole nature entire and perfect, as it is in Christ our Sauour; vvhere the full complete nature of man, is vvithout his owne naturall subsistence and person; it being ingrafted and taken into the person of God. Howve much more easily then, may his blessed body be vvithout occupying any place, vvhich is farre more extrinsecall to him? And touching the taking vp of as great a place, as the biggenesse of the body requirerh, vve hold vpon the same groundes: that it is of no such necessity; but that the power of God can dispence vvith it. For if a body may be in no place at all, it may be in as little a roome as it shall please God to enclose it: VVhich our Sauour also very plainly teacheth: vvhen he signifieth that it is possible to God, for to passe a Camell through *Mat. 19.* the eye of a needle. And Christ himselfe entering into the house, vvhere *vers. 26.* his Disciples vvvere assembled, the doores being shute; gaue vs a manifest experiment, that a true naturall body needeth no space at all to be seated in; but may (by diuine power) passe through other solide bodies: so that it remaineth euident to them that haue skill in Philosophie, that

that there is no such repugnance in a true naturall body, but that it may be in many places at once; or in as little a place as it shall please God to bestow it. And when any of the ancient Fathers say, that bodies must needs haue places proportionable to them; they meane, that according vnto the ordinary course of nature, so it must be: yet they doe not denie, but that God can otherwise dispose of them.

M. PERKINS third reason. *Transubstantiation ouerthroweth the very supper of the Lord. For in euery Sacrament there must be a signe, a thing signified, and a proportion betweene them both. Good, let it be remembred: but the Catholikes reall presence taketh all away. For when the bread is really turned into the body of Christ then the signe is abolished, and there remaineth nothing but the outward formes of bread and wine.*

Answer. Not so: for there is also the body and bloud of Christ as we hold, and so at the most there is nothing gone but the signe only, as he tear-meth the bread: but neither is that taken away, and then all remaineth whole. For not the substance of bread and wine, but the outward formes of them, are the signe of the Sacrament. For they alone doe no lesse represent vnto our minde and vnderstanding, the spiritual feeding of our soules by Christes body, then if they had the substance of bread vnder them: as
Act. 2. the similitude of *fiery tongues*, without the true substance of tongues, did sufficiently signifie the gift of tongues, bestowed vpon the Apostles at the feast of *Pentecost*. And it is not necessary to belieue, that the *Doue* which descended vpon our Sauour at his baptisme; was a true naturall Pigeon: but the outward shape of a *Doue*, was sufficient to expresse those *Doue-like* qualities which were in our Sauour: so the outward shewe of bread and wine, although the substance be absent, serueth very coueniently to make vs remember and vnderstand, that euen then when we receiue the blessed Sacrament, our soules are as spiritually fedde vvith it, as our bodies are wont to be with bread and wine: or which is signified secondarylie, that as bread is made of many graines of corne, vnited and compact into one masse and body; euen so all we Christians by receiuing the Sacrament worthily, and by the spirit of Christ dwelling in vs, are made one mysticall body of Christ; and should therefore one loue and tender the good of another, as members of the same body are wont to doe: All this (I say) the outward forme and shewe of bread only, doth as vvell present vnto our mindes, as if the substance of bread were there present with it.

Again (saith M. PER.) it abolisheth the endes of the Sacrament: First, it maketh we cannot remember Christ: who being present bodily in the Sacrament needeth not be remembred, because helpos of remembrance are of things absent.

Answer. A man would thinke (were not his wits somewhat distempered) that

that he might be remembred best, that is most present to vs: neither is remembrance only of things absent. For as enery one may well remember, when they see one whome they haue seldome seene before; the very sight of him, or his speech, or some other token which he telleth, calleth vs to remembrance of him, who is personally then present. But if this were not so: yet, were the end of the Sacrament accomplished most perfectly. For by Christes reall presence in the Sacrament, we are admonished to remember, not his body barely; but his death on the Crosse (as S. Paul expoundeth it) which death of his is absent: and by the consecrating of his body apart from his bloud, and by the eleuation of it, is represented vnto vs very liuely; and so we are put in minde and made to remember a thing absent, to wit: the death and passion of Christ.

1. Cor. 11.

Moreover, M. PER. saith, that another end of the Sacrament is, to feed the soule with eternall life: but by transubstantiation the principall feeding is of the body, and not of the soule, which is only fed with spirituall fode.

Answer. Alas, into what straightes was he brought when he wrote this? a man would thinke, that if the substance of bread remained still (as in their counterfeit Sacrament it doth) it should rather be food for the body then for the spirit. For bread (as fooles knowe as well as phisitions) doth nourish the body naturally. We then that remoue the substance of bread out of the Sacrament, must needs therefore meane to feed only the soule thereby, and not the body at all. For Christes blessed body receiued in the Sacrament, is nurrature only of our soule, by his graces bountifullly bestowed vpon the worthy receiuer; it giueth to the body only, a certaine feede or pledge of immortallity, according vnto that: *He that eateth* Job. 6.
my flesh, &c. hath life eueralasting, and I will raise him vp in the last day. vers. 54.

M. PERKINS fourth reason. In the Sacrament the body of Christ is receiued, as it was crucified, and his bloud as it was shed vpon the crosse, but now the act of crucifying is past; it is saith alone, that maketh Christ crucified to be present vnto vs in the Sacrament. ergo.

Answer. We denie his first proposition: for we receiue the same body that was crucified, but not after that bloody manner, as it was there vsed; but vnder the formes of bread and wine, which Christes owne vvordes doe importe: *take eate, this is my body, that shall be giuen for you:* he saith not (as M. PER. doth) *as it shall be giuen for you;* that is not in the same manner, though it be the same in substance. Yet (as I once said before) the consecration of his bloud in the Chalice, as it were a part from his body, and powred out with the lifting vp of the body after cōsecration (as it is done in the Masse) with the breaking and receiuing of the holy Host, doth liuely represent vnto the faithfull, Christes blessed death and passion. But what

resemblance hath the eating of bread, & drinking of wine (the Protestants holy communion) with the crucifying of Christ? Is eating and drinking of so pleasing food, meete to expresse Christes drinking of gall, and most painefull torments? by their feeling faith, they would value this, but they cannot. For besides faith, there must be (as M. PER. himselfe before confessed) a proportion betweene the signe and the thing signified; but there is no proportion betweene eating of fine bread, & drinking of good wine, with the dolorous crosse of Christ. Seing then, that in the Sacrament (as M. PER. teacheth) Christes body must be received, as it was crucified, he must needs appoint something else then bread & wine, to be the signes of this Sacrament: for they be most vnproper to represent Christes passion.

Againe (saith he, discoursing very learnedly) *That blood which ranne out of Christes side was not gathered vp againe; nay, the collection of it was needlesse, because after the resurrection, he liued no more a naturall, but a spirituall life.*

Ans. Here is a proper peece of diuinity. He might aswel say (if his reason were good) that Christis body is not risen againe, because a body also, is as needlesse vnto a spirituall life. The truth is, that the body with the blood in the veines of it, is risen againe: else were it no true resurrection, which is only when the very same body *numero*, withall the same parts and parcels of it, which it had before, be restored vnto their former essence & integrity. Note by the way, the admirable rare vertue of the Protestants faith, whose property is (saith M. P.) *to giue a being vnto things, which are not.* What being good Sir? that any thing should be extant in the world, which before was not? yes marry, that that blood should be receiued spirituallly, which is not at al. True (perhaps) in the Protestants vaine imagination: but (indeed) most ridiculous, to imagine that that can be receiued either corporally or spirituallly, v which is not extant, nor hath any being at all. For a thing must be of it selfe, before it can be receiued of an other.

1. Cor. 10.

vers. 3.

M. PER. fift reason. *The fathers of the old Testament did eate the same spirituall meate, and drinke the same spirituall drinke, for they dranke of the rocke which was Christ; but they could not eate his body which was not then crucified, but by faith: the Papists answer, that the fathers did eate the same meate as weing themselves: and not that which we eate, that is: all the Israelites did eate the same spirituall foode of Manna, and did drinke all of the vwater, which issued out of the spirituall Rocke, one of them as well as an other; yet, they had not the same Sacraments, that we Christians haue; neither did they receiue the same that we doe. But M. PER. will proue that they had: Because (saith he) the Apostles intent is, to proue that the Iewes were eery way equal to the Corinthians, and in nothing inferior.*

Reply. S. Paul meant and intended nothing lesse: but in the same his Epistle,

Epistle, and in many of the rest, expressly teacheth the state of the Christians (such as the *Corinthians* were) to surpasse farre the state of the *Jewes*. For the old Testament is compared to the letter that killeth, and therefore called the ministration of damnation: the newe, to the spirit that quickeneth, and to the ministry of justice: and the old Testament did ingender to bondage, the newe to liberty. And there they were as servants; we as beles: they serving vnder the lawe, we by the spirit. *Gal. 4. 14* the weak and poore elements of this world: we haue the spirit of sonnes, &c. *Gal. 4. 14* And the *Jewes* had a shadowe of the thinges to come, not the very Image, as we haue. *Hebr. 10.* so that nothing could be further from the Apostles meaning, then to make the *Jewes* equall in Sacraments and graces, with the *Corinthians* who were Christians. But his intention was (as may be easily seene by that which goeth before and followeth) to warne the *Corinthians* to chastice their bodies, as he himselfe did (as he saith in the end of the Chapter going before) and to flie from all vice; and not to rely only vpon the extraordinary gifts of God bestowed vpon them. For (saith he) the ancient *Israelites* all, were partakers of many singular fauours of God: as of the eating of Manna, of drinking of the Rocke, &c. And yet, because many of them committed fornication and liued wickedly, God was not pleased with all of them. Obserue also that not one thing there mentioned by the Apostle was a Sacrament among the *Jewes*; and therefore are they vnskillfully compared with our Sacraments. For a Sacrament is a set ceremony, to be vsed ordinarily in the worship of God: but their passing through the red Sea was but once, therefore no set ceremony: their eating of Manna, and drinking of the Rocke, were but naturall refectiōs to them; yea, their cattle did drinke of the Rocke as well as their Masters: vvhich thinges, though they did prefigure our Sacraments; yet, were no Sacraments at all, and much lesse any thing in vertue comparable to our Sacraments.

M. PARRINS next reason. *The Sabbath was made for man, and not man for the Sabbath: so it may be said, that the Sacrament was made for man, and not man for the Sacrament; and therefore man is more excellent then the Sacrament, the end being alwaies better then the thing ordained to the end: but if Christes Body be really in the Sacrament, then is not man more excellent then it.* ergo.

Ans. By the like argumēt you may as wel proue, that the Sonne of God is not, nor ever shal be incarnate for the redemption of man: or els (which is most absurd) that man is better then God, because for vs men, & for our saluation, Christ descended from heauen, & was borne of the *V. Mary*. The end then, being alwaies better then the thing ordained to the end (as *M. P.* argueth) either Christ is not yet borne to redeme man; or els man is better then Christ. See what goodly arguments they vse, to deceiue the simple withal! the direct answer is, that the maine & principall end of Christis incarnation, passion,

and reall presence in the Sacrament, is the glory of Gods justice, wisdom, and goodnesse, and of his owne mercy and bounty, which are more excellent then Christes incarnation and reall presence: mans redemption, spirituall feeding and saluation, are but secondary endes, which are farre inferior vnto our most louing redeemers mercy, kindnesse, and charity, through which he hath procured it.

M. PER. confirmeth this reason with that which is nothing like it, saying: *Euery beleuer in the supper of the Lord, receiueth whole Christ God & man, though not the God-head* (vvhich wordes imply a manifest contradiction. For howe can God, or whole Christ be received, without the God-head) *but by carnall eating we receiue not whole Christ, but only a part of the man-hood: and therefore in the Sacrament there is no carnall eating, nor reall presence.*

Ans. We *Catholikes* doe eate al Christes body wholly. For we part not his body, but beleue that it is whole in euery consecrated Host. Moreouer, because his blessed body is a perfect liuing body, we knowe also that it hath blood in it, as other bodies haue; and is (yet further) joyned vvith his most holy soule: and so in receiuing his body, we receiue all his man-hood both body & soule. Ouer and besides, his God-head being linked and joyned inseperably with his man-hood; whole Christ both God and man is alwaies received together; so that euery lay *Catholike* communicating but vnder one kind, doth receiue Christes body & blood: yea wholly, both all his man-hood and God-head: whereas, in the *Protestants* naturall communion of bread and wine, there is (in deed) neither body nor blood, not any peece of Christ, but only in their owne phantastickall imaginations; so that those their ordinary out-cries are most fond: *The Papisles robbe you of the blood, being one part of the Sacrament: Whereas Catholike Pastors giue to their flocke vnder one kinde, both the body and blood; yea, the very soule and God-head of Christ, as you haue heard.* But the *Protestantes* are the great Theeues in deede, vvho defraude their vnhappy followers of both body and blood, and giue them only sacramental signes and relations, to feede their foolish phantasies.

Before I come vnto M. PER. last reason taken from authority, I thinke it fittest to place here certaine other objections, which out of place he hudleth vp together, in the answere vnto our second argumēt, where he saith: *first, that Christes body could not be receiued in bodily manner, before his passion.*

We say contrarily, that it could be as well before, as after. When he goeth about to proue his position, he shall be answered.

Secondly, *That Christ was the Minister of this Sacrament, and therefore if he had conuerted bread into his body, he should haue taken his owne body into his bandes: vvich we graunt, following S. Augastine vpon these vvordes:*

Ho

He was caried in his owne bandes. Howe this may be vnderstood (saith he) of David literally, we finde not; but we finde it in Christ: for Christ was caried in his owne bandes; when deliuering his owne body, he said: this is my body. For then he caried that his body in his owne bandes.

M. PER. addeth yet further, that it should also followe that Christ did eate his owne flesh: for he did communicate also (saith he) to consecrate his last supper in his owne person. This may be true, though it haue no warrant in the word. For S. Hierome a holy and most learned Doctor, doth assure me it, saying: *Epistol. ad our Lord Iesus is both the guest and the banquet; he who doth eate, and is eaten: Hebrian quæst. 2.* and no greater incōuenience is this in our opinion, then in theirs. For who more meete to receive Christes blessed body, then himselfe? and y what more foolish, then for Christ by faith to apply himselfe and his benefits, vnto himselfe? which (as you haue heard before out of M. PERKINS) is to receive the Lordes supper like a good Protestant.

Lastly he auoucheth, that if we eate Christes body really, we must needes be man-slayers: but he forgotte to proue it, *dixit & abiit*. If other prooffe sayled him, he might haue fledde vnto the rusty opinion of the old faine *Caspernaites*, which is mentioned in the Gospell it selfe. For they (as S. Augustine expoundeth it) thought that Christ would cut his flesh in peeces, as butchers doe beefe in the shambles, and either rawe or roasted, haue giuen it to be eaten; to some a legge, to other an arme, &c. But we *Catholikes* doe eate Christes body whole, and that without any detriment or diminution vnto that blessed body; which is not extended vnder the partes of the sacred Host, so as one part of his body is vnder one part of it, and another part vnder another: but is after the manner of our soule in the body, the whole body vnder the whole Host, and the whole vnder euery part of the Host; and so without any parting or deuiding of his body, it is wholly received of euery communicant, and remaineth after whole in their bodies, imparting his grace to their soules, so long as the formes of bread tary in their stomackes in their proper shapes, and afterward ceaseth to be there any longer: which is confirmed by those diuine wordes of the glorious Apostle S. Andrew, recorded by his most deare Disciples: *When the immaculate lamb is truly sacrificed, and his flesh truly eaten of the people, he nevertheless remaineth and continueth whole and aloue.* That which he pecceth too, of the necessity which we are brought vnto by our doctrine, to hold that our bodies be nourished by naked qualisies, which (saith he) is erroneous in Philosophy; is not worth the answering. For neither are we driuen to hold that, vnlesse it be out of the bouny of our owne good willes. For it is nothing materiall to the real presence, whether our bodies be nourished by the accidents there present or no: neither is it so cleare a case in Philosophy, whether odours

Libr. de
pass. sine.

(that are naked qualities) doe nourish or no? as they, who haue studied Philosophie knowe. And lastly, all matters of faith are about the rules of Philosophie: vvhetherfore the reall presence of Christs blessed body in the Sacrament, being a memoriall and monument of all his merueilous works; it must not be thought strange, if there followe of it, many thinges aboue the reach of naturall Philosophie: and yet not so many (perhaps) as must needes be granted by them, as well as by vs; in the resurrection of our bodies; vvhich (notwithstanding those difficulties in Philosophie) all Christian men doe firmly beleue.

Nowe let vs come vnto such authorities as M. P. R. citeth in fauour of their part, which neither are many, nor taken out of the more famous fathers of either *Greek* or *Latin* Church; and which is more admirable, nor one of the authours by him cited, but that in the very same wordes which he alleadgeth to disproue the reall presence, they doe evidently auerre and proue it: so well knowne and confessed a truth was this of the blessed

Dialog. 1. Sacrament in all antiquity. *Theodore* saith, *Thou same Christ, who called his naturall body foode and bread, who also called himselfe a vine; he vouchsafed the visible signes, the name of his a wine body: not changing nature, but putting grace to nature.* Here are scarce two wordes together, as it is in the author. The former part of his wordes be: *Our Saviour changed names, giuing to his body, the name of the signes; and to the signe, the name of his body, that is: he called his body bread, and bread his body; so that here is as much for vs, as against vs: and the latter part of the sentence is wholly for vs.* For *Christ* would (saith he) haue them that be partakers of the mysteries, not to attend vnto the nature of the thinges which are seene (that is bread and wine) but by reason of the changing of names, to giue credit to that change, which is made by grace, that is: they hearing in consecration that which was before bread and wine, to be then called his body and blood, should beleue that then also bread and wine, were changed and made his body and blood; that change being wrought by the vertue and grace of his word. To these wordes of *Theodore* in his first *Dialogue*; he joyneth other wordes of his taken out of his second, yet quoting the same *Dialogue*. *The mysticall signes after consecration lose not their nature: for they remaine in their first nature, figure and forme, and may be seene and touched as before.* Here M. P. R. should haue stopped in the middest of the sentence, as they are sometimes accustomed to doe, and then had he left some shewe of wordes for his part; yet, such as might easily be answered; but vvhether the reason of the remaining of mysticall signes in their former nature and figure, is (as he himselfe declarerh) that they may be seene as before; he doth giue the learned reader to vnderstand, that he speaketh not of the inward substance of them, but of the outward

outward appearance, which is the proper object of the senses: which outward accident, hath a certaine kind of essence and nature; as well as the substance it selfe. But that which followeth in *Theodore* putteth al out of doubt. For he addeth: *The mysticall signes may be seene as before: but that which they are made, is vnderstood.* And what is it vnderstood to be made? Marry, euen that which we beleue and adore: which can be no other thing, but the true reall body, of Christ *Iesus* God and man. For in him doe vve beleue, and him doe we adore. Seethen, howe this his first and best author, disproieth plainly his owne position. *M. P. R.* second author is one *Gelasius*, an old writer I confesse, but where or what he was, it is vncertaine. This man faith: *Bread and wine passe into the substance of the body and blood of Christ; yet they cease not, but remaine still in the property of their nature:* these wordes be flat against *M. P. R.* and the *Zwinglians* doctrine, in that they teach bread and wine to passe into the substance of Christs body. The other clause seemeth to make for the *Lutherans*: yet, may be interpreted, that they remaine stil in some property of their nature, that is: in the same forme, colour, and taste, as they did before: *M. P. R.* goeth on. *Lambard* faith, if he be asked what conversion this is, whether formall or substantiall, or of any other kinde, he cannot define it.

11.

Ans. Gentle reader turne to the place, and imbrace his resolution. For most formally doth he deliuer our doctrine; and that proued by the testimony of the ancient Fathers: albeit, the name of transubstantion were not then in vse.

From the Fathers sentences, *M. P. R.* falleth to collections of his owne, out of them. First (saith he) they vsed in former times to burne with fire, that which remained after the administration of the Lordes supper, and therefore took it not for his body: and quoteth for prooofe of this *Hesychius*, where he sheweth either ouer great boldnes, if he did not see the place, or exceeding wilfull malice, if he read it. For that ancient writer (out of that ceremony of burning al that was left of the Paschal lambe) doth gather the cleane contrary, to wit: that if we cannot vnderstand howe these things which we see are turned into our Lordes body (into which mystery the angels (saith he) with their wil case fight cannot pears) then must we cast into the fire of the holy Ghost, these things; perswading our selves, that as he possible vnto the vertine of the holy Ghost, which seemeth to vs impossible: See v what fire that worthy author speaketh of. And in the sixt booke and two and twenty Chapter of the same vvorke, he speaketh yet more plainly, saying: *That be receiue it ignorantly, who kys with not the vertue and dignity of this Sacrament, and who is ignorant that it is the body & blood of Christ in truth; so that old Hesychius condemneth them of ignorance for not beleeuing Christos body to be truly*

in the Sacrament. Secondly (saith M. PERK.) by the sacramental union of the bread & wine, with the body and blood of Christ, they vsed to confirme the personall union of the man-hood of Christ with the God-head, against heretikes. Let vs admire this to be true: for then it followeth necessarily against himselfe, that the true body of Christ, is really present in the blessed Sacrament, as his true

- Dialog. 2.* God-head and man-hood, were really vnited in one person. But if Theodoret (whome he quoteth) be well read, you shall finde, that they against whome he writeth, objected this common doctrine of the Church (that bread is turned into the body of Christ) to proue, that the man-hood of Christ was turned into the God-head; and consequently, that there were not two natures in Christ, but one. And albeit the consequent was Hereticall; yet the antecedent was Catholike, good, and not denyed of Theodoret, but that there was a reall conuersion of bread into the true body of Christ: and therefore did other Heretikes (who denied our Sauour to haue true flesh) deny also consequently, the truth of the blessed Sacrament, as the same
- Dialog. 3.* Theodoret doth witness out of S. Ignatius, in these wordes. They admit not the Eucharist and Sacrifice, because they doe not confesse the Eucharist to be the flesh of our Sauiour, which was crucified for vs, and which the Father of his benignity raysed againe.

- Libr. 17. cap. 25.* M. PERKINS further objecteth, that Nicephorus reporteth, that young children were sent for from the scoole, to eat that which remayned of the Sacrament: which (saith he) was a signe, that they thought it not to be Christs body.

Not so: for he so reporteth it, that any man may see, that he beleeued it to be the very body of Christ. For first he saith, that those children were pure and incorrupt, not false from their state of innocencie. Secondly, that they were fasting. Thirdly, he affirmeth in plaine termes, that they receiued the immaculate body of IESVS Christ God and Man. Finally, he proueth it so to be, and that by miracle. For one of the children who had receiued that morning, being by his father a malicious Iewe, afterwarde cast into a glaiers furnace most fiery hot, and shut in there for three daies space was miraculously preserved alieue, and found there without any hurt at all, by vertue of the blessed Sacrament which he had receiued. What strange blindnes then was this, to alleadge this against the reall presenee, which so admirably doth confirme it? We knowe that in certaine places, some vsed to giue the blessed Sacrament vnto children: yea, vnto sucking babes, being also dipped in the chalice; which rather proueth our opinion. For they thought it necessary for all that would be saved, to receiue this holy Sacrament. Nowe these infants, could haue no such act of faith (as the Protestants doctrine requireth) to make their communion: therefore,

fore, at that time they held the same kinde of reall presence which we doe; which is made by lawfull consecration of the Priest, and not by the faith of the receiuer. And that you may perceiue, that I speake not only by ghesse, take the profession of one of those authors whome M. P.ER. alleageth, *Amalarinus* by name, who saith in the worke cited by M. P.ER. *Here Lib. 3. de* we beleue the nature of pure bread and wine (mixed with water) to be conuer- *Eccl. offic.* ted into a nature induried with reason, to wit: into the nature of the body and blood *cap. 24.* of Christ: can any thing be more plaine against them? Finally, M. P.ER. collecteth out of one *Nicholas Cabasilas*, his exposition of these wordes of the Masse, *Sursum corda, lift vp your hearts: that (the people being willed by the Priest to lift vp their thoughts from the earth, and to thinke on things aboue) Christ is not really present with them; but only on the right hand of his Father.* To which we answere, that when those wordes were spoken, Christes body (in deed) is not there really present, for they are in the preeface before the Canon and consecration: but is made present afterwarde, by the wordes of consecration. Secondly, that he might (notwithstanding those wordes were spoken after the consecration, as they be before) be there present. For being admonished to call our mindes and hearts from earthly things, and to lift them vp to consider heavenly: what more diuine and heavenly subject can we meditate vpon, then our Sauour *Iesus Christ* there present, and the holy misteries of his incarnation and passion there represented, and the infinite mercies and goodnesse of God, powred out on vs through him, and by meanes of this holy Sacrifice? and thus much in effect, doth the answer vnto those wordes signifie (*We lift vp our hearts vnto our Lord*) to attend vpon him at this time specially, in these his holy misteries. Obserue, that we are not bidden to lift vp our eyes to beholde the sunne, or to contemplate the starres in the skie; and so you may see, that the Protestants ignorance in the wordes of the holy Masse, doth little auail them or helpe their bad cause. Thus at length we are come to an end of M. PERKINS reasons against vs, nowe to those that he maketh for the Catholike party, which are both fewe in number, and very barely propounded; but by the helpe of God, I will doe my endeauour to supply his negligence therein.

The first, is taken out of these wordes of our Sauour. *The bread which Iob. 6.* I will giue, is my flesh, which I will giue for the life of the world. Here is a verif. 51. plaine promise made by Christ *Iesus* (that faileth not of his word) of giuing vs his flesh to eate, and that very flesh which on the Crosse was to be giuen for the redemption of the world: these vvordes be so euident, that they who heard them, made no doubt of the sence of them; but were astonished at it, and said: *Howe can this man giue vs his flesh to eate?*

they doubted not but that Christ had said, that he would giue them his flesh to eate, his speeches were so plaine for it, but yet beleueed they not, that he could doe it. Nowe what replied Christ vnto their doubt? that he would giue them only bread to eate in remembrance of him? which would surely haue satisfied them throughly, because nothing was more easie to doe then that. But truth is not to be concealed, for feare of Phara-saical scandall: and therefore he told them very roundly, *That vlesse they did eate the flesh of the sonne of man, and drinke his blood: They should not haue life in them. And he that eateth my flesh, and drinketh my blood, hath life euer-lasting.* And yet more expressly: *My flesh is meate in deede, and my blood drinketh in deede.* Howe should he haue made the matter more plaine?

To this M. PERKINS answereth, first, *That Christ speaketh of a spiritual eating by faith:* because the very point that he intendeth to proue, is, *that to beleuee in him, and to eate his flesh, is all one.*

This answer is absurd: For euen in their owne doctrine, there is a great difference betweene beleueing in Christ, and receiuing the communion; for many doe beleuee in Christ when they doe not receiue the communion: receiuing *being* (as they teach) *a seale or confirmation of beleueing.* And to say, that Christ there maketh no difference betweene beleueing in him, and *eating of his flesh*, is flat against the text. For saying that he would hereafter giue them his flesh to eate, he doth declare, that he speaketh not of beleueing in him, which he would haue them to doe presently; and many of them did beleuee in him before, vwho could not digest his doctrine of the Sacrament.

Again, it is altogether vnlikely, that our Sauour would haue vsed such strange offensive speeches (as the *eating of his flesh*, and *drinking of his blood*) to signifie only, that they must beleuee in him: and that he seing them so much scandalized at those his hard and vnusuall phrases, that they were ready to forsake him; would yet, not once in plaine termes interpret them, for the sauing of so many soules: wherefore, it remaineth most manifest, that by *eating of his flesh*, he meant something else, then beleueing in him. And M. PER. other shift, that in all the sixt Chapter of S. Iohn, Christ speaketh not one word of eating his flesh in the Sacrament, is so contrary vnto the euidence of the text it selfe, and vnto the exposition of all ancient Fathers, that it deferueth no answer; especially, vwhen neither by reason or authority, he goeth about to fortifie it. But I muse why he did omit, their ordinary objection out of the same place: *The flesh profiteth nothing, it is the spirit that quickeneth.* It may be (perhaps) because he knewe that the vvordes being rightly vnderstood, make more against the Protestants then for them. For the flesh there, must be taken either for Christes flesh,

flesh, or for our flesh: if for Christes flesh, then (saith S. Augustine) *Howe Traff. 27.*
can it be, that it profiteeth nothing? when he said before: vntlesse yo eate my *in Ioan. 6.*
 flesh, you shall haue no life in you. *What therefore meaneth this,* it profiteeth
 nothing? Marry (saith he) *it profiteeth nothing as they vnderstood it.* For they
 took they should eate it, as it is torne and cut in peeces, being dead and sold in
 the shambles; and not as it is quickned with the spirit, which he doth illustrate
 (scientia enim inflat) but being joyned with charity, doth edifie. Even so
 (saith he) *when the spirit is coupled with the flesh, then doth it profit verie*
much, or else the worde would not haue bene made flesh, and haue dwelled a-
mong vs. With S. Augustine agreeth S. Cyril vpon that place; but more *In cap. 6.*
 literall seemeth to be the interpretation of S. Chrysostome, followed by *Ioan. 6.*
 Theophilact and others, vpon this place: that by the flesh, is to be vnder-
 stood our fleshly and naturall reason, which in these misteries of faith,
 doth rather hinder then helpe vs. For mans wit of it selfe, cannot com-
 prehend howe bread may be turned into Christes body; nor howe so
 great a bodie can be in so litle a room, &c. but informed with faith and
 Gods grace, it is then well assured, that whatsoeuer Christ saith is true,
 and that nothing is impossible to him, howe contrarie soeuer it seeme
 vnto flesh and blood. For, his wordes (as it followeth in the text) be
 spirit and life, that is: be of diuine force, and giue life and being vnto
 vvhath hee pleaseth. And thus much of our first reason: Nowe to the
 second.

Christ taking bread into his handes, gaue it to his Disciples, saying: *this* *1. Cor. 11.*
is my body which is given for you: and giuing them the Chalice, said: drinke *Math. 26*
ye all of this, for this is my blood of the newe Testament, which shall be shed for *Marc. 14.*
you. These our Sauours wordes are so plaine, that it was not possible in *Luc. 22.*
 so fewe wordes to expresse more perspicuously, that it was his true natu-
 rall bodie, which he deliuered vnto them; it being the verie same which
 was to be nailed on the Crosse the morrowe after.

But M. PAR. answereth, *that they are not to be taken properly, but by a*
figure, the body therebyng put for a signe or scale of his bodie.

Reply. This is a very extrauagant exposition of Christes vvordes,
 and such a one, as if it vvere admitted for currant, vvoulde serue to
 subuert and ouerthrowe, all the articles of the Christian faith. For
 example, vvhen it is said, that the word was made flesh, the Manichees
 heresies against Christes true flesh, might be maintayned, by saying,
 that the flesh there, is put for a figure of the flesh: so might the Arian
 heresie, if vvhen Christ is called God, it vvere allowed them, to ex-
 pound and take it, for a signe or scale of GOD; and so of all other

articles of our beleefe; wherefore, there must be most apparant proof, for the drawing of Christes wordes into so strange a sence, before it be admitted of any reasonable man. But M. PER. and the Protestants are so farre off, from producing any such inuincible euidence for their odde interpretation, that they cannot alleadge any probable cause of it: heare, and then judge.

Genes. 17. M. PERKINS saith first, That it is an vsuall manner of the Lord, in speaking
vers. 10. of the Sacraments, to giue the name of the thinges signified, to the signe: as circum-

Exod. 12. cision is called the couenant of God: and the next verse, the signe of the couenant:
vers. 11. and the Pascall lambe is called the Angels passing-ouer, whereas (in deede) it

1. Cor. 10. was but a signe of it: and the Rocke was Christ: & the passe-ouer was Christ.

1. Cor. 5. *Ans.* It may be, that sometimes speaking of Sacraments by the way,
vers. 7. some figuratiue speech may be vsed: but we say, that when any Sacramēt

is first instituted and ordained, that then the wordes are to be taken literally, without any such figure. For example, in the Sacraments (specified

Genes. 17. by M. PER.) Circumcision was commanded in these wordes: You shall
vers. 11. circumsise the flesh of your prepuce, that it may be a signe of the couenant betwene

you and me. These be the wordes of the institution of that Sacrament, and not one of them but must be literally taken. For the true flesh in deede, was to be circumsised and cut off, and no figure of the flesh or signe of cutting, would serue the turne. In like manner, where the Sacrament of the

Exod. 12. Pascall lambe is instituted, all must be vnderstood literally, as a naturall
vers. 3. lambe really killed, roasted and eaten: and not a figure, signe, or seale of it:

euē for our blessed Sauour instituting a Sacrament in these wordes, *This*
is my body: the wordes must be taken literally, and not figuratiuely; and

consequently, the reason which M. PER. bringeth for him, beareth strongly
 against himselfe, because it is and euer hath beene Gods fashion, when

he instituteth Sacraments, to institute them in their proper tearmes, which
 must be taken literally, as by his owne examples hath bin proued: Nowe

to his sentences. Circumcision is both a couenant, and the signe of a couenant,
 and so properly, although not of the same couenant. For it was a couenant

tendred by God vnto Abraham, and by him accorded vnto, to circumsise
 himselfe and all his seede of the male-kinde: and the very same couenant

was also a signe & badge of Gods peculier fauour vnto them; and their speciall
 obligation to serue him; and a marke in them, of the chosen people of

God: so that that speech (*circumcision is the couenant*) is not figuratiue, but
 literall. Neither is the lambe called the Angels passing by or over, in the

place cited by M. P.; but rather the Iewes eating of it hastily: and walking,
 was a signe of the Angels speedy passing by them. The lambe is sometimes

called the *passe-ouer*: not because it was the signe of it, but for that it vvas
 the

the sacrifice, celebrated in remembrance of it: so Christ is called our *pasche* or *Paschall lambe*; because he is the *lambe* of God, sacrificed to take away the sinnes of the world: so that not in one of these sentences, is the thing signified put for the *signe*, but rather the contrary. And when *S. Paul* saith, that *the Rocke was Christ* it is to be vnderstood properly, because he speaketh of the spirituall *Rocke*, saying: *And they did drinke all of the spirituall Rocke, which was Christ properly.* The materiall *rocke*, out of which the streames of water gushed, did (in deed) prefigure Christ on the crosse, out of whose side issued blood and water: but the *spirituall Rocke* (that is) the *Rocke* figured by that materiall, was really Christ himselfe: so that finally he hath not brought vs one place, where the name of the thing signified is given to the *signe*: but suppose he could bring any, would it therevpon followe, that this place of the institution of the Sacrament, must be expounded by the same figure? howe absurd and ridiculous is this manner of reasoning? In one or two places of Scripture the name of the thing signified, is given to the *signe*. ergo. In vvhath place soeuer it pleaseth the Protestants, it shall be so taken; albeit, in a thousand other places, it must needs be taken otherwise.

BUT M. PERKINS saith secondly, *That the Papists themselves confesse, the like figuratiue phrase to be in the institution of the cup, when it is said, This cup is the newe Testament in my blood: that is (as M. PER. interpreteth it) a signe, seale, and pledge of the newe Testament.*

Ans^r. We say that the institution of that part of the Sacrament, is as plainly deliuered by *S. Mathewe* and *S. Marke*, as the other. For they haue in expresse vvordes: *This is my blood of the newe Testament*: vvhich plaine and cleare speech doth sufficiently declare, howe *S. Lukes* more intricate and obscure wordes, are to be vnderstood; it being great reason, that that which is plaine & easie to vnderstand, should interpret that which is hard, and not that which is obscure, to be made an exposition of that vvhich is lightsome & cleare, as our wranglers (who loue darkenes more then light) would perswade vs. For the better vnderstanding of *S. Lukes* wordes you must obserue, that a Testament is taken in two sortes: either for the vvill and ordinance of the Testator, or else for the written instrument, whereby the vvill is knowne and performed. Nowe this holy Sacrament, may truly be called a testamēt in both senses. For it is both a special ordinance, to be obserued and practised by Christes will and institution, during the whole state of the newe Testament: and therefore truly called by *S. Luke*, *The newe Testament*, being a principall part of it.ouer and besides, it is a singuler meanes and instrument, a more effectuall then a vvritten vvill, to conuey and deriue vnto vs, our Lord and Sauour Christ *Iesus* legacy,

by the worthy receiuing of it, that is: his grace in this world, and glory in the next; and for this cause it is said of *S. Matthew*. to be the bloud of the new Testament: and not the seale or signe of it. And thus finally, the gentle reader may see, that *M. Per.* can shew no sufficient cause, why Christes wordes should be expounded by such a strange figure: whereupon it followeth evidently, that they are to be taken according vnto their natiue literal sense. For so must all holy Scripture be vnderstood, vnlesse there be apparant reason to the contrary. Notwithstanding, because this matter is of very great moment, as being one of the highest misteries of our faith, I will insist and stand somewhat, vpon the circumstances of it. First, conserre all the places together, vvhether the institution is rehearsed, and you

Math. 26. shall finde in them all, *This is my body*: and not in any one of them, *This is*
Marc. 14. a figure of my body; as the Protestants teach.

Luc. 22. Secondly, *S. Luke* and *S. Paul* adde; *The body which shall be giuen for you*,
1. Cor. 11. vvhich inforce vs to vnderstand it to be his true naturall body, that vvas crucified for vs, and not a figure of it, which was not crucified for vs.

Luc. 22. Thirdly, Christ said; *With a desire haue I desired to eate this passe-ouer*
Cap. 13. with you. And *S. Iohn* addeth: *That Christ knowing that his houre was come,*

*that he should passe out of this world to his Father; where as he loued his that were in the world, vnto the end he loued them: and when supper was done, &c. Knowing that the Father had giuen him all thinges into his handes, and that he came from God, and goeth to God; and so forth: This Preface (I say) being made before the institution of the Sacrament, sheweth that Christ vehemently longed to come to it, and intended to leaue vnto his louing Disciples nowe at his last fare-well, a monument and token of his diuine power and loue towards them. If after all this, he should haue left nothing vnto them, but an order of eating a morsell of bread, and drinking a suppe of vvine, in remembrance of his death; there had beene no congruity in it. For many much meaner men then he, had left far greater remembrances, and pledges of their loue behinde them. Wherefore the wordes must be taken as they sound; and then, no creature euer left, or could possibly leaue, the like token and pledge of his power and loue to his friends, as his owne body and bloud, to be the diuine comfort and foode of their soules. And this doth that most eloquent Father *S. Iohn Chrysostome*, both*

Homil. 83. note and dilate, saying: *Louers when they depart from them, whome they loue,*
in Math. *are wont to leaue with them (for a remembrance of their hartly affection) some such*
jewell or gift as they are able: but no other creature, sauing Christ, could leaue

Homil. 2. *his owne proper flesh: And in another place: Elias departing from his disci-*
ad populū *iple Eliseus, left him his mantle: but our Saviour Christ did leaue vnto vs his*
Antioch. *owne body:*

An other motiue to perswade, that Christes vvordes are to be taken literally, is gathered of this, that they be a part of Christes Testament, and containe a legacy bequeathed vnto vs Christians; vvhich kinde of vvordes are alwaies to be interpreted, according to their proper signification. And it should be the most foolish part in the vvorld, vvhen a father doth by his last vvill, bequeath vnto one of his sonnes a farme, or any certaine portion of good, to pleade that the vvordes vvere to be expounded figuratiuely; and that he meant only to leaue his sonne a figure of a farme, or some signe of a portion; vvhich yet the Protestants doe pleade in this most diuine testament of our Sauour Christ *Iesus*. Thirdly, you haue heard before also, howe that in the institution of all Sacraments, the speeches are to be taken literally; and much more in this, vvhich is the very marrowe of Christian religion, and vvherein error is most dangerous: therefore, most requisite it was to haue beene deliuered in such termes, as vvere to be vnderstood literally. Lastly, albeit Christ oftentimes, spake vnto the multitude in parables and obscurely, because of their incredulity: yet, vnto his Disciples (vvhome he vvould haue to vnderstand him) he commonly spake plainly; or else, vvvas accustomed to interpret vnto them his harder speeches; according to that: *To you it is giuen to knowe the mysteries of the Kingdome of beauen, to them it is not giuen, and therefore in parables speake I to them.* But Christ here giuech no other interpretation, then that it was the same, *His body, which should be nayled to the Crosse*: neither did the Disciples aske after any exposition of them; vvhich is a plaine signe, that they tooke them literally, the holy Ghost putting them in minde of that, which Christ had taught them before, of this admirable Sacrament, in the sixt of S. Iohn: *That he would giue them his flesh to eate; and that his flesh was truly meate, &c.*

Math. 13.
vers. 11.

Hitherto I haue prosecuted two reasons for the reall presence: one out of the promise of it; the other out of the performance, and institution of it: vvhich are all that it pleased M. PERKINS to produce in our fauour, though he had multiplied reasons for his owne party, and enlarged them very amply; but hath as cuttedly proposed ours, & loded them also with very many replies: wherefore, somewhat to supply his default herein, I will adde foure more for vs: that for a doozen of his, we may be allowed to haue halfe a doozen. The first of them which is the third in order, shall be gathered from the figure of this Sacrament thus. *The figure or shadowe of any thing, is alwaies inferior vnto the thing it selfe* (as the Image of a man is nor to be compared to the man himselfe, nor the shadowe to the body) but if in the Sacrament there be but bread, signifying the body of Christ, then should the figure of it be more excellent then it selfe: wherefore, to auoide that

- inconuenience it must needs be granted, that the body of Christ is there really present, which farre surpasseth all the figures of it. The minor proposition is to be proued: First, to omitte all other figures of the blessed Sacrament, it is manifest, that *Manna* (raigned downe from heauen to feede the *Israelites* in the desert) vvas one of the principall; as our Sauour signifieth,
- Iob. 6. ver.* comparing *Manna* and the food which he would giue vs, together: and *S. Paul*
- 49. & 58.* plainly teacheth it, calling it a spirituall foode, and numbring it among the figures, which the *Hebrewes* had of our Sacraments; and the proportion
- 1. Cor. 10.* betweene the thinges themselues, vvith the consent of all ancient Interpreters, doth conuince it: but *Manna* farre surpassed the Protestants communion. For first, being a figure of Christ, it prefigured him as theirs
- Psal. 77.* doth: then it was made of Angels, and came downe from beauen: theirs cometh out of the ouen, made by a baker. Againe, *Manna* was so agreeable
- Sap. 16.* vnto their taste, that it was in taste vnto euery one, euen the most delitious and dainty meate, that he could desire: theirs is but ordinary: wherefore, they must needs confesse, either that Christes body is really present in the Sacrament; or else that the figure of it farre surmounted it, the thing it selfe: The good fellowes to auoid this inconuenience, are content to yeeld vnto the *Hebrewes*, as good and vertuous Sacraments as ours be: but that also is most false. For *S. Paul* compareth theirs to shadowes, ours, to the bodie: he calleth theirs, weak and poore elements. And to omit here other testimonies cited before, Christ himselfe, expressly preferreth the foode which he
- Collos. 2.* hath given vs, before *Manna*: wherevpon *S. Ambrose* discouerteth thus.
- vers. 17.* Consider nowe, whether be more excellent the bread of Angels, or the flesh of
- Gal. 4.* Christ, which surely is the body of life: that *Manna* was from beauen; but this is
- Iob. 6. ver.* aboue beauen: that of beauen, thus the Lordes of beauen: that subject to corruption
- 49. & 58.* if it were kept till the morrowe; but this free from all corruption.
- De ijs qui* Fourthly, the Reall presence of Christes body is proued out of these
- initiantur* wordes of *S. Paul*: The Chalice or cuppe of benediction, which we blesse, is it
- misterijs* not the communication of the bloud of Christ? And the bread which we break, is it
- cap. 9.* not the participation of the body of our Lord? If we receiue and doe participate Christes body and bloud, they are certainly there present. And
- 1. Cor. 10.* the exposition of *S. Chrysostome* vpon the same place, hath stopped vp our
- vers. 16.* aduersaries starting-hole, who are wont to say that we (indeed) doe receiue the bodie of Christ, yet not there present; but by faith we mount aboue the skies: and receiue it there. But what saith this holy and learned
- Homil. 24* Doctor void of partiallity? marry, that of these wordes, this is the sence and
- in praerati-* meaning: That which is in the Chalice, is the very same that flowed out of Christes
- one ad* side. Note that the bloud of Christ is in the Chalice, and so we need not
- Corinth.* runne so farre off to seeke it: and saith further, that we are made partakers of it,

it, with the likereall and close conjunction, as the word of God and the nature of man, were joyned together: which was not by faith or imagination only; but actually and substantially. With vvhome accordeth S. Cyril: vvho out of the same wordes of S. Paul proueth, that Christes body is vnited with vs, not only by faith or charity; but bodily and according vnto the flesh, saying: *When the vertue of the mysticall blessing is in vs, doth it not make Lib. 10. in Christ to dwell in vs bodily, by the participation of the flesh of Christ? Hereby Ioan. 13.* the way obserue, that the Apollle calleth the blessed Sacrament bread; either because in exterior appearance, it seemeth so to be (as Angels appearing in the shape of men, are in holy write commonly called men: so the body of Christ, being vnder the forme of bread, is called bread) or els, for that bread in Scripture (according to the Hebrew phrase) signifieth al kind of foode. So is Manna called bread, which was rather like the dewe: Ioan. 6. and so may our Sauours body, which is the most substantiall foode of our ver. 32. soules, be called bread, although it be nothing lesse then ordinary bread. Psal. 77. Lastly, it is such bread, as our Sauour in expresse tearmes hath christened it, when he said: *And the bread which I will giue you, is my flesh, for the life* Ioan. 6. *of the world.* ver. 51.

Our fift argument is taken out of S. Paul: *He that eateth and drinketh vn-* 3. Cor. 11. *worthily, eateth and drinketh iudgement to himselfe, not discerning the body of our* ver. 29. *Lord: and is guilty of the body and bloud of our Lord: whence I argue thus.* ver. 27. Vnworthy receiuers, who are destitute of that faith, whereby they should receiue Christ (according vnto the Protestants opinion) or els they should not receiue vnworthily: such vnworthy communicants (I say) doe receiue the body of Christ, albeit vnworthily; therefore, it is not the receiuers faith that maketh it present, but it is there present by the vvordes of consecration, whether the party beleue it or no: or else, howe should the man eate his iudgement, for not discerning Christes body, and be guilty of his body? the Protestants answer first, *That he is guilty of the body, because he receiueth it not then, when he should, for lacke of faith:* But this glofe is cleane contrary to the text, that saith expressly. *That they receiue it by eating and drinking of it; but yet vnworthily:* and all ancient Interpreters doe so expound it. Let one S. Augustine serue in steed of the rest, who saith: *That like as Iudas (to whome our Lord gaue the morsell) gaue place to the Denill, not by receiuing that which was euill, but by receiuing of it euilly: euen so, every one receiuing our Lorde: Sacrament vnworthily, doth not make it euill, because he is euill; or receiue nothing, because he receiueth it not to saluation. For it was the body and bloud of Christ, euen to them of whome the Apostle saith. He that eateth vnworthily, eateth his owne damnation.* By which notable sentence of so worthy a Prelate, the other cauill of our wrangling young-Masters, is also

confuted. For they (perceiuing that their former shift would not serue their turnes) fly vnto a second; *that (forsooth) the vnworthie receiuer is guilty of Christes body, because he abuseth the signe of it: for the dishonour done to the picture, redoundeth to the person himselfe.*

Reply. When we complaine of them for dishonouring of Images, and tel them that they thereby dishonour the Saints, alleadging this sentence, *That the dishonour done to the picture, redoundeth to the person:* then they will not allowe of it, which nowe they are glad to take hold of. To the purpose, we say first, that the Sacrament is no picture of Christ, no not in their owne opinion, but a signe only: and great difference is there betweene disfiguring a mans owne picture, and abusing of some signe or signification of him: neither is the disfiguring or breaking of a mans picture, so heinous a fault, if it be not done expressly in contempt of the person; which formall contempt, is not to be found in many vnworthy receiuers. Lastly, the *Israelites* that ate *Manna*, or drunke of the *Rocke* vnworthily, were not guilty of Christes body and bloud, although those thinges were figures and figures of them: therefore, if there were nothing, but a signe of Christes bodie in our Sacrament, no man should be guilty of so heynous a crime, for vnworthy receiuing of it: but being by the verdict of *S. Paul*, made guilty of damnation for not discerning Christes bodie, it must needes followe, that Christes body is there really present.

To these arguments collected out of holy Scriptures, let vs joyne one other of no lesse authority taken from miracles done in confirmation of the reall presence. For a true miracle cannot be done to consume any vntruth: or else God (by whose only power they are wrought) should testify an vntruth, which is impossible. One miracle, of preserving a young boy aliue in a glasiers hot burning furnace, I haue before rehearsed out of *Nicophorus*, cited by *M. PER.*: two others I will choose out of hundreths, because they be recorded in famous Authors, and my purpose is to be briefe. The first, out of the life of *S. Gregory* the great, surnamed by venerable *Bede* the Apostle of England. This most honourable Bishop administering the blessed Sacrament, came to giue it vnto the woman who had made those Hostes which he had consecrated. She hearing *S. Gregory* say (as the manner was and is) *The body of our Lord Iesus Christ preserve thy soule vnto everlasting life.* smiled at it: wherefore, the holy Bishoppe withdrew his hand, and did not communicate her, but laide that Host downe vpon the Altar: Masse being done, he called the woman before him, and demanded before the people (whom shee might haue scandalized) what was the cause, why shee beganne to laugh in that holy and fearefull misterie? she muttered at the first, but after answered, that she knewe it to be

Ex vita

per Ioan.

Diac. lib.

2. cap. 4.

be the bread, vvhich she her selfe had made, and therefore could not beleeue it to be the body of Christ, as he called it. Then the holy man prayed earnestly to God, that in confirmation of the true presence of Christes body in the Sacrament, the outward forme of bread might be turned into flesh, vvhich vvas (by the power of God) done presently; and so was she conuerted to the true faith, and all the rest confirmed in it. The other miracle is of record, in the life of that deuout Father *S. Bernard*. This holy man, caused a vvoman (who had bene many yeares possessed with a wicked spirit, that did strangely torment her) to be brought before him, as he vvas at *Masse*; and then holding the consecrated Host ouer the womans head, spake these vvordes. *Thou wicked spirit, here is present thy judge, the supreme power, is here present; resist and if thou canst: be is here present, who being to suffer for our saluation, said: Nowe the Prince of this world shall be cast forth; and pointing to the blessed Sacrament, said: This is that body that was borne of the body of the Virgin, that was stretched vpon the Crosse, that lay in the Sepulcher, that rose from Death, that in the sight of his Disciples ascended into Heauen: therefore, in the dreadfull power of this Majesty, I command thee wicked spirit, that thou depart out of this handmaide of his, and neuer hereafter presume once to touch her. The Deuill was forced to acknowledge the Majestickall presence, and dreadfull power of Christes body in that holy Host, and to gette him packing presently: wherefore, he must needes be greatly blinded of the Deuill, that knowing this miracle to be vvrought, by the vertue of Christes body there present, vvill not yet beleue and confesse it. But nowe let vs vvinde vp all this question, in the testimonies of the most ancient and best approued Doctors.*

S. Ignatius the Apostles Scholler, saith: I desire the bread of God, beauenly bread, which is the flesh of the Sonne of God. *Epist. 15. ad Rom.*

S. Iustine declaring the faith of the Christians, in the second hundredth yeare after Christ, vvriteth to the Emperour *Antonine*, thus. *We take not these thinges as common bread, nor as common wine; but as Christ incarnate by the word of God, tooke flesh and blood for our saluation: euen so are we taught, that the foode (wherevith our flesh is by alteration nourished) being by him blessed and made the Eucharist, is the flesh and blood of the same Iesus incarnate.* *Apol. 2.*

S. Ireneus Iustins equall proneth, both Christ to be the Sonne of God, *Li. 4. cap. 1.* the creatour of the vvorld; and also the resurrection of the bodies, by *Heres.* the reall presence of Christes body in the blessed Sacrament: so assured *cap. 34.* a principle, and so generally confessed a truth was then, this point of the reall presence.

Homil. 5. Origen that most learned Doctor saith: *When thou takest that holy food, in diners.* and that incorruptible feast; *When thou enjoyest the bread and cup of life; when thou doest eat and drinke the body and blood of our Lord: then (lo)* doth our Lord enter vnder thy rooffe. Thou therefore humbling thy selfe, imitate this Centurion and say: O Lord, I am not worthy that thou shouldest enter vnder my rooffe, &c.

De cena Domini. S. Cyprian: The bread that our Lord deliuered vnto his Disciples, being not in outward shewe, but in substance changed; was by the omnipotent power of the word, made flesh.

Catech. 4. mist. S. Cyril Patriarke of Hierusalem, doth most formally teach our doctrine, saying: *When Christ himselfe doth affirme of bread: This is my body, who after ward dares to doubt of it? and he confirming and saying. This is my blood. Who can doubt and say, this is not his blood? And a little after doth prouet it, saying: He before changed water into wine, which commeth neare to blood; and shall be brought vnworthy to be beleued, that he hath changed wine into his blood? wherefore, let vs receiue with all assurance, the body and blood of Christ: for vnder the forme of bread, his body is giuen vs; and his blood, vnder the forme of wine.*

Orat. 2. de Paschate. S. Gregory Nazianzene, speaking of the blessed Sacrament, sayeth: Without shame and doubt, eat the body and drinke the blood, and doe not mistrust these wordes of the flesh, &c.

S. Iohn Chrysostome Patriarke of Constantinople, perswadeth the same *Homil. 83* thus: Let vs alwaies beleue God, and not resist him, though that which he saith, in *Matth.* seeme absurd to our imagination: which we must doe in all thinges, but specially in holy misteries; not beholding those thinges only, which are set in our sight; but *Hom. 61* hauing an eye vnto his wordes. For his word cannot deceiue vs; but our senses may ad *populū* most easily be deceiued: wherefore, considering that he saith, This is my body, *1^a 1^a 1^a 1^a* let vs not doubt of it at all, but beleue it. Againe, *1^a 1^a 1^a 1^a* what shep-beard doth feede *3. in epist.* his flocke with his owne flesh? Nay, many mothers giue out their children to be *ad Ephe.* nursed of others: but Christ with his owne flesh and blood, doth feede vs. *1^a 1^a 1^a 1^a* It is *c Homil.* his flesh and blood, that sueteth aboue the beaues; that is humbly adored of the *24. in 1.* Angels. And *c* he that was adored of the wise-men in the manger, is now pre- *ad Corin.* sent vpon the Altar. *4* And not by faith only, or by charity: but in deede and *d Hom. 83* really, his flesh is joynd with ours, by receiuing this holy Sacrament.

in Matth. S. Ambrose: *a* Thou maist (perhaps) say, that my bread is but common & *60. ad* bread; this bread is bread in deede, before the wordes of the Sacrament: but *populum.* when consecration commeth; of bread, it is made the body of Christ. And if you *c Libr. 4.* demand further, howe there can be any such vertue in vvordes? he doth *de Sacra-* answer, That by the word of God, beauen and earth were made, and all that in *ment. c. 4.* them is: and therefore, if Gods word were able of nothing to make all thinges,

bove much more easily, can it take a thing that already is, and turne it into an other?

S. Hierome: Let vs beare and beleue, that the bread which our Lord brake, *Epistol.aa* and gave to his Disciples, is the body of our Lord and Saviour. • And God *Hedib.* forbidde (saith he) that I should speake finistrously of Priestes, who succe- *quast. 2.* ding the Apostles in degree; doe with their holy mouth, consecrate and make • *Epist.ad* Christes body. *Heliodorū*

S. Augustine: The mediator of God and men, the man Iesus Christ, giving *Cont. Ad-* vs his flesh to eat, and his blood to drinke; we doe receive it with faithfull hart *uers. legis* and mouth, although it seeme more horrible to eate mans flesh, then to kill it; and *et Prophe* to drinke mans blood, then to shedde it. Againe, • The very blood that through *lib. 2. c. 9.* their malice the Iewes shedde, they (converted by Gods grace) doe drinke. And • *In psal.* vpon the 98. Psalme, he doth teach vs to adore Christes body in the Sa- *65. & 93* crament, vvith Godly honour; where he saith: Christ tooke earth of earth, for flesh is of earth: and of the flesh of the Virgin Mary he tooke flesh; in which flesh he walked here vpon the earth, and the same flesh he came vs to eate.

S. Cyril Patriarke of Alexandria, in the declaration of the cleauenth *Anatheme* of the generall Councell of Epbefus: doth in fewe wordes expresse the ancient faith both of the Sacrifice and Sacrament, thus: We doe celebrate the holy, liuely, and vnbloudy Sacrifice, beleening it to be the body and blood, not of a common man like vnto one of vs: but rather we receive it, as the proper body and blood of the word of God, that quickneth all thinges, which he doth often in his workes repete. In his Epistle to Nestorius in these wordes: *Epist. ad* We doe so come vnto the mysticall benediction, and are sanctified; being made par- *Nestoriū.* takers of the holy and pretious blood of Christ our redeemer: not receiuing it as common flesh (which God defend) nor as the flesh of a holy man, &c. But being made the proper flesh of the word of God it selfe. And vpon these vvordes, *Lib. 4. in* Howe can this man giue vs his flesh to eat? he saith: Let vs giue firme faith to *Ioan. c. 13* the misteries, and neuer once say or thinke, howe can it be? For it is a Iewish *Lib. 10. in* word. And else where preuenting our Protestants receiving by faith alone, *Ioan. c. 13* he addeth: We denie not, but by a right faith and sincere charity, we are spiri- tually joynd with Christ: but to say, that we haue not also a conjunction with him according to the flesh; that we utterly denie, and doe anouch it to be wholly dis- sent from holy Scriptures.

Damascene: Bread and wine (vvith vvater) by the innocation of the holy *Lib. 4. de* Ghost, are supernaturally changed into the body and blood of Christ: bread is not *scilicet oribb.* the figure of the body, nor wine the figure of the blood (which God forbidde) but *cap. 14.* it is the very body of our Lord, joynd vvith the God-head: See howe formally this holy and learned Doctor, about nine hundred yeares agoe confuted the opinion of Zwinglius.

In ca. 26. So doth Theophilact also, about the same time writing thus : *Christ did not say, this is a figure : but this is my body. For albeit it seeme bread vnto vs; yet is it by his vnspcakable working transformed.*

If I would descend a little lower, I might allcadge vvhole volumes, vvritten by the learnest of those times, in defence of the reall presence. For some thousand yeares after Christ, there started vp one *Berengarius* of condemned memory, vvho vvvas the first, that directly impugned the truth of Christes bodily presence in the Sacrament : but he once or twise abjured it afterward, and died repentantly.

And thus much of this matter.

OF THE SACRIFICE.

M. PERKINS Page 204

Of the Sacrifice in the Lordes supper, which the Papists call the Sacrifice of the Masse.

Touching this point, first I will set downe, what must be vnderstood by the name of Sacrifice. A Sacrifice is taken properly, or vnproperly. Properly, it is a sacred or solemn action, in which man offereth and consecrateth some outward bodily thing vnto God, to please and honour him thereby : improperly and by the way of resemblance, all the duties of the morall lawe are called sacrifices.

M. PERKINS definition of a Sacrifice taken properly, is not complete : for it may be applyed vnto many oblations, vvwhich vvvere not sacrifices. For example, diuers deuout *Israelites* offered some gold, some siluer, some other things to honour and please God withall, in the building of a Tabernacle for diuine seruice, according to his owne order and commandement. These mens actions were both sacred and solemn, and some outward bodily thing, by them vvvas offered and consecrated vnto God, to please and honour him thereby : therefore, they did properly offer Sacrifice (according to M. PER. definition) which in true diuinity is absurd, or else vvomen and children might be sacrificers. Againe, if his definition were perfect, I cannot see howe they can denie their Lordes supper to be a Sacrifice properly. For they must needs graunt, that it is a sacred or solemn action : and they cannot denie, but that in it a man offereth and consecrateth vnto God some outward bodily thing (to vvvit) bread and vvvine; and that

Exod. 25.
& 35.

to please and honour God thereby : so that all the parts of M. PER. definition agreeing to it, he cannot denie it to be a Sacrifice properly. We (in deede) that take it to be a prophane or superstitious action, highly displeasing God, as being by mans inuention brought in, to shoulde out his true and only seruice; doe vpon just reason reject it, as no Sacrifice: but the Protestants that take it for diuine seruice, must needes admit it to be a proper Sacrifice; & so doe they fall by their owne definition, into that damnable abomination (as they tearme it) of maintayning an other proper Sacrifice in the newe Testament, besides Christes death on the Crosse.

Wherefore, to make vp the definition perfect, it is to be added: first, that that holy action be done by a *lawful Minister*, and then that the visible thing there presented, be not only offered to God; *but be also really altered and consumed, in testification of Gods soueraigne dominion ouer vs.* We agree in the other improper acception of a Sacrifice, and say; that al good workes done to please and honour God, may be called sacrifices improperly: among which the inward act of adoration (whereby a deuour minde doth acknowledge God to be the beginning, middle, and end of all good both in heauen & earth, and as such a one, doth most humbly prostrate, honour and adore him) holdeth the most worthyest ranke; and may truly be called an inuisible and inward Sacrifice: The outward testimony and protestation thereof, *by consuming some visible thing, in a solempne manner and by a chosen Minister, is most properly a Sacrifice.*

OVR CONSENT.

MASTER PERKINS would gladly seeme to agree with vs in two points: First, *That the supper of the Lord is a Sacrifice, and may truly be so called as it is, and hath beene in former ages.* Secondly, *That the very body of Christ is offered in the Lorders supper.* Howe say you to this, are we not herein at perfect concord? a plaine dealing man would thinke so, hearing these his wordes: but if you reade further, and see his exposition of them, we are as farre at square as may be. For M. PER. in handling this question will (as he saith) take a Sacrifice sometimes properly and sometimes improperly, starting from the one to the other at his pleasure, that you cannot know where to haue him. So when he saith in his first conclusion, *That the supper of the Lord is a Sacrifice*, he vnderstandeth improperly: yet it is (saith he) called a Sacrifice in three respects. First, because it is a memoriall of the reall Sacrifice of Christ on the Crosse. So a painted Crucifix may be called a Sacrifice, because it is a memoriall of that Sacrifice: but M. PER. addeth, *That it is such* Hebr. 13. *all containeth a thanks-giving to God for the same: which thanks-giving is the vers. 15.* Sacrifice and calues of our lips.

May he not seeme worthy of a calves-head to his breakfast, that being in a serious dispute of a Sacrifice, would say that the thanks-giving for a Sacrifice, may trulie be called the very same Sacrifice it selfe? for so a thanks-giving for a howse, may truly be called a howse; and the thanks-giving for a horse, a horse it selfe: and to say that the ancient Fathers so spake (as M. P.ER. doth) is to make them babes and too too vnkilfull how to speake. Secondly, (saith he) it may be called a Sacrifice, because euery communicant doth there present himselfe an acceptable Sacrifice to God, to worke in the practise of all dutiefull obedience. You should haue said, that the receiuing of the Lordes supper worthily, might rather be called a Sacrifice, then the supper it selfe, if you put the reason of the Sacrifice, only in the receiuers conceit and deuotion, which is very different from the supper it selfe. Thirdly, (saith he) The Lordes supper is called a Sacrifice, in respect of almesse giuen to the poore, which was joynd with it: and in this regard also the ancient Fathers haue called the Sacrament, an vnbloudy Sacrifice; and the table, an Altar; and the Ministers, Priests; and the whole action, an Oblation; not to God, but to the congregation; and not by the Priest alone, but by the people.

I pray you take not the ancient Fathers for so simple, as to thinke the Sacrament to be a Sacrifice, because some almes might happily be (then and there) giuen to the poore: For they teach that a Sacrifice, is a soueraigne seruice done vnto God alone, and not to be offered to any mortall creature. Witnesse one S. Augustine for the rest, who saith: *To that worship*

Libr. 20. cont. Faustum c. 21 which is proper to God alone, doth appertaine the offering of Sacrifice. We doe in no sort offer any such thing, or command it to be offered, either to any Martir, or any holy soule, or Martir, &c. And what a dotage is it, to dreame that Priests and Altars take their names of that, that almes is giuen by lay-men to the poore at Masse time, wherein there is neyther congruity, nor likelihood at al: nor hath he any author to warrant it. For almes by the Apostles order,

Act. 6. In exhort. ad castitatem. Conc. 14. & Conc. Carth. 4. cap. 4. was left vnto the disposition of Deacons; & Priests commonly did not meddle in it: at least, it neuer was any essentiall point of their vocation: Which was (as Tertullian briefly defineth) to teach, to minister the Sacrament, and to offer Sacrifice. Nowe Deacons might not in any case offer Sacrifice, as the whole Church in her purity defined, at the Council of Nice: wherefore, there is no colour to say, that the vnbloudy Sacrifice, Priests, and Altars, were so called in respect of almes giuen to the congregation. We denie not, but that deuout people offered at Masse time, either bread and wine towards the Sacrifice, or money towards the reliefe of the Priest, and maintainance of the Altar: but that was not called the Sacrifice of the Masse by the Fathers, but distinguished from it expresly. Witnesse that very place, cited by M. P.ER. out of S. Augustine; who (comforting his friend

pittifully lamenting the captivity of three virgins, taken prisoners and led away captiue by Infidels) citeth the example of *Azarias*, and his fellowe captiues in *Babylon*, of whome honourable mention is made in *Daniel*. Whereupon he saith, *These virgins be in captivity now, as were then those Israelites in a heathen country, where they could not sacrifice unto our Lord after their lawe, because Hierusalem was the only place where they might offer Sacrifice: So (saith he) these virgins now cannot, either carry an offering to the Altar of God; or finde a Priest there, by whome they may offer it to God.* These be his wordes? by which he is so farre from saying, that women did offer Sacrifice at the Altar, (as *M. PER.* falsly translath, *ferre oblationem ad altare Dei*) that he plainly teacheth the contrarie, the place of their captivity affording them, neither Altars nor Priests. Now both those captiue *Israelites* in *Babylon*, and these captiue virgins, might and did devoutly fast and pray, and might also to their power giue almes; and yet (as testifieth *S. Augustine*) they could not offer Sacrifice, because they wanted a conuenient place, *Priesters*, and Altars: wherevpon it followeth most evidently (euen by the testimony which *M. PER.* alleadgeth for himselfe) that the giuing of Almes, and other godly deuotions of lay-men, doe not make *Priests* and Altars, or giue them their names; but be most distinct thinges from them, as shall more amply be shewed hereafter out of the ancient Fathers, who make the Sacrifice of the *Masse*, a most proper kinde of Sacrifice? yet vnbloudie, because ther is no bloud shed there, but the body and bloud of Christ are offered vnder the formes of bread and wine: not (as *M. PER.* saith in his second conclusion) *in figure only and representation*; but also really and most truly. We denie not the Sacrifice of Christes body in the *Masse*, to be a representation of Christes suffering on the Crosse; but affirme it to be such a representation, as containeth withall, the same reall body there vnbloudily sacrificed, which *S. Augustine* fully testifieth in these fewe wordes. *Christians doe celebrate the memory of the Sacrifice (already performed on the Crosse) by the very holy Oblation and participation of the body of Christ: we say therefore with the same author,*

by *M. PER.* alleadged, *That Sacraments haue the resemblance of thinges, whereof they are the Sacramentes*; but say further, that besides the resemblance, they containe also the thinges which they resemble. As baptisme hath by washing the body outwardlie, a resemblance of washing the soule inwardly from sinnes; and wichall doth when it is ministred truly, wash and purge it from all sinne. So that it is a foule kinde of reasoning in the matter of Sacraments, to argue thus as the Protestants vse; *Is is the signe or the representation of such a thing; therefore the thing it selfe is not there present: whereas the contrary is most certaine; that it is the signe of such a*

Libr. 20.
con. Faust.
cap. 18.

thing, *ergo*, the thing it selfe is there present; because all Sacraments of the newe Testament, doe containe and worke that which they signifie, as shall be more amply proued in his proper place. Neither doe we denie, but that by a true faith in Christ and his passion (so it vvant not other necessary parts of Christian religion) a man is made partaker of the merit of it. But what is that against the Sacrifice of the Masse? one truth doth not disproue an other: but we shall heare the man (perhaps) argue more substantially anone, when he draweth nearer the matter. Thus much of our fained consents, which M. PER. putteth downe to peruert the ancient Fathers plaine sentences, for the Sacrifice of the Masse, & to make his poore abused followers beleene, that vwhen they approue the Sacrifice of the Masse (as they doe very often, and that in most expresse termes, as you shal heare hereafter) that then they meane some other matter. Much more sincerely had he dealt, if he had confessed with his owne *Rabbins*, that it was the common beleefe of the world, received by the best Schoole-men;

^a *Lib. 4. Instit. ca. 18. §. 1.* That in the Masse a Sacrifice is offered to God for remission of sinnes, as ^a *Calu-
win* doth deliuer; vvhich ^b *Luther* graunteth to be conformable vnto the saying of the ancient Fathers. And one ^c *Alberus* (a famous *Lutheran*) speaketh it to the great glory of his Master *Luther*, that he vvas the first since Christes time, who openly inueighed against it: this yet, is more ingenious and plainer dealing, to confesse the truth, then with vaine colours to goe about to disguise it. And that the indifferent reader may be vvell assured, howe *Luther* (an Apostata *Friar*) could come vnto that high pitch of vnderstanding, as to soare vnto that, which none since Christes time (neither Apostles nor other) could reach vnto before him: let him reade a speciall treatise of his owne, Intituled of Masse in corners, and of the consecration of Priesters, which is extant in the sixth Tome of his workes, set out in the German tongue and printed at *Lenes*, as men skilfull in that language doe testifie. In his workes in *Latin* printed at *Wittenburge* of the older edition, it is the seauenth Tome, though somewhat corrected and abridged: there (I say) the good fellowe confelleth, that entering into a certaine conference and dispute with the *Diuell*, about this Sacrifice of the Masse, *Luther* then defending it, and the *Deuill* very grauely arguing against it, in fine the Master (as it was likely) ouercame his Disciple *Luther*, and so settled him in that opinion against the Sacrifice of the Masse, that he doubted not afterward to maintayne it, as a principle point of the newe Gospel, and is therein seconded by the vvhole band of Protestants. This is no fable, but a true history, set downe in print by himselfe, through Gods prouidence; that all the vvhorld may see from vvhath authority, this their doctrine against the blessed Sacrifice of the Masse proceedeth.

And

And if they will beleue it (notwithstanding they knowe the Deuill to be the founder of it) are they not then most worthy to be rejected of God, and adjudged to him, whose Disciples they make themselves wittingly and of their owne free accord?

Nowe to the difference.

OVR DIFFERENCE.

M. PERKINS Page 207.

They make the Eucharist to bee a reall; and externall Sacrifice offered vnto God, holding that the Minister of it, is a Priest properly, in that he offereth Christes body and blood to God, really and properly vnder the formes of bread and wine: we acknowledge no such Sacrifice for remission of sinne, but only Christes on the Crosse once offered. Here is the maine difference, which is of such moment, that their Church maintayning this, can bee no Church at all: for this pointe raseth the foundation to the very bottome; which he will proue by the reasons following, if his ayme faile him not.

Obserue, that in the lawe of Moyses there were three kinde of proper Sacrifices; one called *Holocaust*, or vvhole burnt offerings; the second an *Host* for sinne, of vvhich there were also diuers sortes; the third an *Host* of pacification. *Holocaustes* were vvholy consumed by fire, in recognizance and protestation of Gods Soueraigne dominion ouer vs: *Hostes for sinne* were offered (as the name impropeth) to appease Gods vvrath, and to purge men from sinne: *Hostes of pacification* or peace, were to giue God thanks for benefices receiued; and to sue for continuance and increase of them.

Nowe we following the ancient Fathers doctrine, doe hold the Sacrifice of the Masse, to succcede all these sacrifices, and to contayne the vertue and efficacy of all three, to vvith: it is offered both to acknowledge God to be the supreme Lord of heauen and earth, and that all our good commeth from him: as vvitnesseth this oblation of his deare Sonnes body, who being the Lord of heauen and earth, vvillingly suffered death to shewe his obediencce to his Father. Secondly, it is offered to appease Gods vvrath, justly kindled against vs sinners, representing to him therein, the merit of Christes passion to obtaine our pardon. Thirdly, it is offered to God, to giue him thanks for all his graces bestowed vpon vs; and by the vertue thereof to craue continuance and increase of them. These points of our doctrine being openly laide before the eyes of the

world, M. P. E. R. seemeth to reprove only one peece of them, to wit: *That the Sacrifice of the Masse, is no true Sacrifice for remission of finnes*: and not, opening issue with vs, but vpon that branch only, he may be thought to agree vvith vs in the other two, to wit: that it is a proper and perfect kinde of whole burnt offering, and a Sacrifice of pacification; at least, he goeth not about to disprove the rest, and therefore he had need to spit on his fingers (as they say) and to take better hold: or else, if that were graunted him, which he endeauoureth to proue, he is very farre from obtayning the Sacrifice of the Masse, to be no true and proper kind of Sacrifice. For it may well be an *Holocaust*, or *Host of pacification*, though it be not a *Sacrifice for sinne*. But that all men may see, howe confident we are in every part and parcell of the *Catholike doctrine*, we will joyne issue with him, where he thinketh to haue the most advantage against vs: and will proue it to be also an *Host for remission of finnes*, and that aswel for the dead, as for the liuing, which is much more then M. P. E. R. requireth: and by the way I will demonstrate, that this doctrine is so farre off from raising the foundation of *Christian religion*, that there can be no religion at all, vvithout a true and proper kinde of *Sacrifice*, and sacrificing *Priestes*. But first I will confute M. P. E. R. reasons to the contrary, because he placeth them foremost.

Hebr. 9. The first reason; *The holy Ghost saith, Christ offered himselfe but once; there-*
 v. 15. 16. *fore not often: and thus there can be no reall offering of his body and blood, in the*
 & ca. 10. *Sacrament of his supper; the text is plaine.*

vers. 10. True, but your arguing out of it is somewhat vaine. For after your owne opinion, it is the *Priest* that doth offer the *Sacrifice* of Christes body in the *Lordes supper*: and therefore, though Christ offered it but once (as the *Apostle* saith) yet *Priests* appointed by him, may offer it many times. Doe yee perceiue howe easily your *Achilles* may be foiled? the good-man not looking (belike) for this answere, saith nothing to it, but frameth another in our names, vvwhich is also good and true, to vvite: *That the Apostle there speaketh of the bloody Sacrifice of Christ on the Crosse. which was but once offered: which letteth not, but that the same his body, may be vnder the formes of bread and wine sacrificed often, by the Ministry of Priestes in the Masse*: Yes, but it doth (saith M. P. E. R.) For the *Autor* of the *Epistle to the Hebrewes* (he will not for twenty pound say it was S. Paul) taketh it for graunted, that the *Sacrifice of Christ* is only one, and that a bloody *Sacrifice*: for he saith *Christ* doth not offer himselfe often, as the high *Priestes* did, &c. All this is true, that *Christ* suffered but once vpon the *Crosse*; but it is nothing against the former answere, in which it is not said, that *Christ* offered himselfe twise vpon the *Crosse*; but that the same his body is daylie, by the Ministry of *Priestes*, offered vnbloudily vnder the formes of bread and wine, vpon the

the Altar : which being so plaine and sensible, a man might meruaile at their palpable grossenesse, if they cannot conceiue it. I thinke rather that they vnderstand it well enough; but not knowing what reasonably to reply against it, doe make as though they vnderstood it not : Whereupon, this man (not hauing said one vvord to the purpose against the answer) yet concludeth (as though he had confuted all that we haue in holy Scripture for this Sacrifice) *That the Scriptures (forsooth) neuer knewe the twofold manner of sacrificing Christ : and then goeth on triumphing, That every distinction in diuinity not founded in the written word, is but a forgery of mans braine.* Had he not need of a messe of good broath, to coole his hotte hasty braine, that thus runneth away with a supposed victory, before he hath strooken any one good stroke ? but he saith further (cleane besides the drift of his former argument, as his manner is, sometime to droppe downe a sentence by the way, which seemeth to make for him) *That without shedding of blood, there is no remission of finnes :* meaning (belike) that if our Sacrifice be vnbloudy, then is doth not remit sinne.

Hebr. 9.
vers. 22.

Answer. If no remission of sinne be obtayned now, without shedding of blood : howe haue they remission of their finnes by only faith ? vvhat, doth their faith drawe blood of them ? The direct answer is apparant in the Apostles vvordes, vvho saith : *That all thinges almost, according to the lawe are cleansed with blood : and that there was no remission of finnes (in the lawe of Moyses) without shedding of blood.* What a shamefull abusing of a text vvvas this, to apply that to vs in the state of the newe Testament, vvwhich vvvas plainly spoken of the state of the old Testament, and of Moyses lawe ?

His second reason : *The Romish Church holdeth, that the Sacrifice in the Lordes supper, is all one for substance, with the Sacrifice offered on the Crosse : if that be so, then the Sacrifice in the Eucharist must either be a continuance of the Sacrifice begunne on the Crosse, or else an alternation or repetition of it. Let them choose of these twaine which they will. If they say, it is a continuance of it, then they make the Priest to bring to perfection, that which Christ begunne : If they say it is a repetition, thus also they make it imperfect. For to repeat a thing often, argueth that at once it was not sufficient, which is the reason of the holy Ghost, to proue the sacrifices of the old Testament to be imperfect.*

I answer, that vvhen an argument consisteth of diuision, then if any part or member of the diuision be omitted, the argument is nought worth, as the learned knowe : so fareth it in this fallacy. For the Sacrifice of the Mass is neither a continuance of the Sacrifice on the Crosse, nor for M. PER. friuolous reason (for not all thinges are bettered, but many made much vvorse by continuance) but because the one is not immediately

lincked with the other, there going much time betweene them. Neither is it (to speake properly) a repetition of the Sacrifice of the Crosse, because that was bloody, this vnbloody; that, offered by Christ in his owne person; this, by the ministry of a Priest: that, on the Crosse, this, on the Altar: that, to pay the generall rancome, and to purchase the redemption of all mankind, this, to apply the vertue of that vnto particular men: So that although there be in both these Sacrifices, the same body and blood of Christ in substance; yet, the manner, meanes, and end of them, being so different, the one cannot conueniently be called the repetition of the other: but the Sacrifice of the Masse is a liuely representation of the Sacrifice on the Crosse, and the application of the vertue of it to vs. This is the third member of the diuision, either not knowne, or concealed by M. PER. the better to colour and cloake the deceite of his second false argument. Nowe to the third.

The third reason. *A reall and outward Sacrifice in a Sacrament, is against the nature of a Sacrament, and specially the supper of the Lord: for one of the endes thereof, is to keepe in memory the Sacrifice of Christ. Nowe euery remembrance must be of a thing absent, past, and done: and if Christ be daylie really sacrificed, the Sacrament is not a fit memoriall of his Sacrifice.*

Answer. Christes Sacrifice offered on the Crosse, is long since past and done, and therefore absent: wherefore, it may well haue a memoriall, and there can be no other so liuely representation of it, as to haue the same body (yet in another manner) set before our eyes, as hath beene more then once already declared, which may serue to answer the later proposition.

M. PERKINS confirmeth his former thus: *The principall end of a Sacrament is, that God may giue, and we receiue Christ and his benefites. Nowe in a reall sacrifice, God doth not giue Christ to vs, but the Priest offereth vp Christ to God: therefore, one thing cannot be both a Sacrament and a Sacrifice.*

Answer. One and the same thing may well be both, but in diuers respects. It is a Sacrifice, in that it is an holy Oblation of a sensible thing vnto God, by consuming of it in testification of his Soueraignty: It is a Sacrament, as it is a visible signe of an inuisible grace, bestowed then vpon the receiuer. So was the Paschall Lambe first sacrificed to God (as shall be proued hereafter) and after eaten in a Sacrament. In like manner, the holy body and blood of Christ, are (vnder the visible formes of bread and wine) offered vp first to God, by the sacred action of consecration, and after broken and eaten, in recognizance of his supreme dominion ouer all creatures: which is a Sacrifice most properly taken. Againe, it is instituted by Christ to signifie and worke the spiritual nuture of our soules by receiuing of it: and so it is a Sacrament.

M. PERKINS fourth reason. *The holy Ghost maketh a difference, betweene Christ, the high Priest of the newe Testament, and all the Leuiticall Priestes, in this, that they were many, one succeeding another: but he is only one, hauing an eternall Priest-hood, which cannot passe from him to any other. Nowe if this difference be good, then Christ alone in his owne person, must be the Priest of the newe Testament, and no other with, or vnder him: If they say that the whole action is done in the person of Christ, and that the Priest is but his Minister, and an instrument vnder him (as they say in deede) I say againe, it is false, because the whole Oblation is acted by the Priest, and he that doth all, is more then a bare instrument.* Hebr. 7.
vers. 24

Answer. To beginne with that, which he saith last (because I must stay longer on the first) he bewrayeth his ignorance in the matter of the Masse, when he saith, that the Priest acteth the whole Oblation in his owne name, and not as the minister of Christ: for the principall part of both Sacrifice and Sacrament, consisteth in the consecration, as we holde, which the Priest wholly executeth in the name and person of Christ. For consecrating he saith, *This is my body*, speaking in the person of Christ, and not in his owne person, saying, *this is Christes body*: in like sorte he consecrateth the Chalice, *This is the Chalice of my blood*. So that nothing is more certaine, then that the Sacrifice of our Lordes supper is offered by the Priest, as the Minister and instrument of Christ: wherefore M. PERKINS pithagorically (I say againe) is conuincid to be most vntue. Nowe to the former part of his mistaking the Apostles discourse, which is farre more profound then the Protestants take it to be: for his purpose is to proue, that Consummation (as he there speaketh) *was not by the Leuiticall Priest-hood*, that is, that the Priest of Moyses lawe could not offer vp such a Sacrifice to God, by vertue whereof Gods iustice could be satisfied, and the redemption of all mankinde purchased. For if any of the high Priest could haue performed that, there needed not to haue beene many Priests, or any one successor to an other, because the former should sufficiently haue done that already, vvhich the later vent about to doe: wherefore, the Apostle concludeth that it vvas necessary, that an other Priest should rise according to the order of Melchisedecke, whose one oblation should be so pretious in Gods sight, and of such infinite value, that it should neede, neyther to be offered twice, nor to haue the supply of any other Sacrifice: vvhich we vwillingly graunt, and teach daylie; but carry alyvayes in minde, that the Apostle there, treateth only of that compleate Sacrifice, which procured the generall redemption of all men, and payed the just price vnto God, for the sinnes of the vvhole vworld: of vvhich sort, vvee acknowledge that Sacrifice vvhich our Saniour offered Cap. 7.
vers. 11.

offered on the Crosse, to be the only *Sacrifice*, fully satisfying the rigour of Gods justice, for the offences of all the world, and as plentifully purchasing all kinde of graces, to be bestowed vpon all degrees of men; so that it needeth not to be repeated it selfe, or to haue any supply from any other *Sacrifice*. But all this doth no more proue, that our *Sacrifice* of the Masse is not a true and proper *Sacrifice*, then that the *Leuiticall sacrifices* were no *sacrifices*. For *S. Pauls* scope is not to proue, that there were not, or should not be any more *sacrifices* but one: but that there can be but one such an absolute and perfect *sacrifice*, as Christes was on the Crosse. Well then if that one *sacrifice* of Christ on the Crosse, be so complete and absolute, what neede is there of any other *sacrifice*? great neede, and that for three causes. First, to represent and keepe better in minde that singular *sacrifice*, which can by no meanes be so liuely represented, as by the sacrificing of the selfe same thinges in substance, albeit after an other manner. Secondly, to conuey and apply the vertue of that on the Crosse, vnto all obedient Christians. For it is to be obserued, though Christ paid in his body the ransom of all sinners, and purchased Gods grace for them: yet, no man vvas thereby only freed from his sinnes and receiued into grace; but every one must vse the meanes ordained by Christ, to be made partaker of that heauenly fauour. The Protestants hold faith alone to be the only meanes: but we more truly say, that the *Sacraments* and *Sacrifice* of the Masse, are principal conduits pipes, to conuey the streames of Gods grace into our soules, as shall be proued hereafter. The third cause, vwhy vve must haue a *sacrifice*, to be offered daylie in the state of the newe Testament, is; that men may meete solemnely at it, to doe their fealty and chiefe homage vnto God: which shall also in this question be proued more at large. Thus haue we briefly shewed, howe there is one absolute *sacrifice*; and howe after the same, there yet remaineth an other; which may be the better vnderstood, if we consider, that the vertue of Christes *sacrifice* on the Crosse, did vvorke the saluation of men, euen from the beginning of the world: whereupon, *Christ is called a lambe, slaine from the beginning*. Now most euident it is, that notwithstanding the al-sufficiency of Christes only *sacrifice* on the Crosse, as well then in force, as now, there were both in the lawe of nature, and of *Moyse*, diuers other *sacrifices*; of which some were to purge from sinne: why therefore, may there not as well be one other since his passion? If their *sacrifices*; then, when Christes *sacrifice* on the Crosse vvas as present, and in as full force vvith God, could stand vvell vvith it, vvithout any derogation vnto the full vertue of it: vwhy cannot

Apoc. 13.
vers. 8.

Hebr. 10.

ours as well also doe so now? If you say, That Christ by one oblation hath con-
vers. 14. sumated or made perfect, them that be sanctified: therefore now there needeth

death no more. I answer (as before) that Christ by that same one *oblation*, obtained at his fathers handes, a generall pardon for all mankinde, and all grace to be bestowed vpon them, even from the beginning of the world, in such sort as he thought best: and that his one *oblation*, doth no more exclude other *Sacrifices* since the time of his passion, then it did other *oblations* before, which all are as dependents on it, and meanes to keepe it fresh in memory; and to apply the vertue and merite of that one *oblation*, vnto all men.

I vrge yet further for the *Protestants*, to supply M. PERKINS negligence, and that this hard point may be the better vnderstood; and adde out of S. Paul: *Where there is remission of those (iniquities) now there is no oblation for sinnes.*

Ibidem
vers. 18.

True, such an *oblation* as Christ offered on the Crosse; so *vertuous*, to wipe away all iniquities; so *precious*, to pay a generall ransom: but there may be an other available to entreate and deserue, that the vertue of the former generall, may be deriued vnto men in particular; because, although those sinnes and iniquities were vnto Christ pardoned in general: yet, at his death, or by it only, those sinnes were not remitted and pardoned vnto any man in particular; so that it was meete and requisite, that besides the *Sacrifice* to purchase that generall redemption, there should be an other, to apply the vertue of it in particular. And thus much of this argument: not that it deserued (as it was proposed nakedly by M. PER.) any more then a flat deniall; but to explicate this difficulty, and to interpret some obscure places of S. Paul omitted by M. PERKINS.

M. PER. fifth reason. *If the Priest doe offer to God Christes reall body and blood, for the pardon of our sinnes; then man is become a mediator betweene God and Christ.*

This illation is too too ridiculous. Is he Christes mediator, that asketh forgiuenes of sinnes for Christes sake? then are al Christians mediators betweene God and Christ: for we all present vnto God Christs passion, and beseech him (for the merite thereof) to pardon vs our sinnes. I hope that we may both lawfully pray vnto God, and also imploy our best endeavours, that Christ may be truly knowne, rightly honoured and serued of all men, without inroaching vpon Christs mediation. These be seruices we owe vnto Christ, and the bounden duties of good Christians, wherein it hath pleased him to imploy vs, as his seruantes and ministers; not as his mediators. But Master PERKINS addeth, that vve request in the Cannon of the Masse, *That God will accept our gifts and offerings (namely Christ himselfe offered) as he did the Sacrifices of Abell and Noe (he would haue said Abram, for Noe is not there mentioned.)* True, in the sence

there following; not that this Sacrifice of Christes body, is not a thousand times more gratefull vnto him, then was the Sacrifices of the best men: but that this Sacrifice which is so acceptable of it selfe, may be vnto all the partakers of it, *cause of all brauenly grace and benediction*; and that also, *through the same Christ our Lord*, as it there followeth in the Canon.

His sixth and last reason, *Is the judgement of the ancient Church*, which is the feeblest of al the rest; for that he hath not one place, which maketh not *Cont. Tol.* flat against himselfe: heare and then judge. *First* (saith he) *A Councell* 12. cap. 5. *held at Toledo in Spaine, hath these wordes. Relation is made vnto vs, that certaine Priests, doe not so many times receiue the grace of the holy communion, as they offer Sacrifice: but in one day, if they offer many Sacrifices to God, they suspend themselves from the Communion.*

Is not this a fit testimony to proue, that there is no Sacrifice of the Masse? whereas it teacheth the quite contrary, to wit: that there were at that time Priests that did offer Sacrifice daily; but were complained on and reprobued, for that they did not themselves communicate of euery Sacrifice which they offered. *M. P. R.* biddeth vs marke, that the Sacrifice then, was but a kinde of seruice, because the Priest did not communicate. But why did not he marke, that they were therefore reprehended? as he well deserueth to be, for grounding his argument vpon some simple Priests abuse or ignorance.

Milenit. Secondly he saith, *That in an other Councell, the name of Masse is put for a* cap. 32. *forme of prayer. It hath pleased vs, that prayer, supplications, and Masses, which shall be allowed in the Councell, be vsed.*

Ans. Very good: It is indeed that forme of prayer, which the Catholike Church hath alwayes vsed, set downe in the Missals or Masse-bookes; so that the Councell by him alledged, doth allowe of Masse, Priests and Sacrifice: But (saith he very profoundly) *Masses be compounded; but the Sacrifice propitiatory of the body and blood of Christ, admitteth no composition.* This is so deepe and profound an obseruation of his, that I can scarce conjecture what he meaneeth. The Masse (indeed) is a prayer composed of many parts; so (I weene) be all longer prayers: but in what sence can that be true, that the Sacrifice of Christ admitteth no composition? If he meane the passion of Christ on the Crosse, it was a bundell of Mirhe and heape of sorrowes, shames, and paines tyed together, and laid vpon the most innocent Lambe sweet IESVS: If he signifie their Lordes supper, doth it not consist of diuers partes, and hath it not many compositions in it? let the good man then explicate himselfe better, that one may helpe at his meaning, and then he shall be answered more particularly. But *Abbot Paschasius* shall mende all (hee should by his Title of Abbot seeme

seeme rather likely to marre all) he saith, *Because we sinne daylie, Christ is sacrificed for vs mystically, and his passion is giuen vs in mystery.* Very good: in the mystery of the Masse, Christ is sacrificed for vs; not as he was on the Crosse bloudily, but in mystery (that is) vnder the formes of bread and wine: which may serue to answer al that he cireth out of *Pascbasius*; specially considering, that in that whole treatise, and one or two other of the same Authour, his principall butte and marke is, to proue the reall presence and Sacrifice. In the first Chapter of the booke cited by M. PERR. he hath these wordes: *Our Lord hath done all thinges in heauen and earth, as he will himselfe, and because it hath so pleased him, though the figure of bread and wine be here (that is) in the Sacrament: notwithstanding it is to be beleued, that after consecration, there is nothing else, but the flesh and blood of Christ; vvhich he also exprelly proueth there at large.* And in an other treatise of the same argument, he hath these, among many such like wordes. *Christ, when he gaue his Disciples bread and broke it, did not say, this is a figure of my body, nor in this mystery there is a certaine vertue of it: but he said without dissimulation, This is my body, and therefore it is that which he said it was, and not that which men imagine it to be.* Did I not tell you that this Abbot vvas like to helpe M. PERR. but a lide? Thus at length we are come to the end of M. PERR. reasons in fauour of their cause, let vs heare what he produceth for the Catholike party.

The first argument: *Christ was a Priest for euer, after the order of Melchisedecke: but Melchisedecks order was to Sacrifice in bread and wine, therefore Christ did offer vp Sacrifice in formes of bread and wine at his last supper.*

*Psal. 109
ad Hebr.
5. & 7.*

And what Christ then did, that did he ordaine to be done to the worlds end, by the Apostles & their successors: therefore there is now in the true Church, a true and proper Sacrifice offered in our Lordes supper. To seperate that which is certaine from that which is in question: first, it is granted by all, that what Christ did in his last supper, that did he institute to be done by his Apostles, Priests, and by his Ministers their successors for euer after: Also that Christ was a Priest according to the order of Melchisedecke; because both these haue euident warrant in the written word. That then which is to be proued, is, that this order of Melchisedecks Priest-hood, doth properly or principally consist, in the forme & manner of his sacrificing. We say yea, M. PERR. saith, no; and proueth it out of S. Paul, who shewing Christ to be a Priest after the order of Melchisedecke, doth make no mention of his Sacrifice; but compareth them together in many other points: as that he was a King of justice, a Prince of peace, without Faiber and Mother, or Genealogie; finally, that he tookt sishes of Abraham and blessed him: and in these points only (saith M. PERKINS) standeth the resemblance.

Hebr. 2

- Reply.* Not so: for that in none of these things doth any special order of Priest-hood consist: what his owne name or the name of his Citie doth signifie, are accidentall & incident things to Priest-hood; to receiue tithes and to blesse, belong to Priest-hood in deede, but generally to all sortes of Priest-hood, as well to the order of Aaron as to that of Melchisedecke; and therefore canot distinguish one order of Priest-hood from another: Wherefore, it remaineth apparant that the proper order of Melchisedecks Priest-hood; must be gathered, not from any of those circumstances specified by the Apostle, but out of the very forme and manner of sacrificing, which is (as it were) the correlative of a Priest, and his proper function; as the
- Cap. 5.** *Apostle in the same Epistle defineth, where he saith: That euery high Priest*
vers. 1. *is appointed to offer Sacrifices for finnes.* Nowe, that both the order of Melchisedecke consisted in sacrificing bread and wine, and that therein Christ resembled him; let the learnedst and most holy ancient Fathers (no partial judges betweene vs, for they knewe neither of vs) be our arbitrators. Let vs heare first that famous Martyr S. Cyprian, vvhovpon those vvordes:
- Lib. 2.** *Thou art a Priest for euer according vnto the order of Melchisedecke,* writeth
epist. 3. *thus. Which order surely is this, proceeding of this Sacrifice and thence descending; that Melchisedecke was a Priest of the most high God, that he offered bread and wine, that he blessed Abraham. For who is rather a Priest of the most high, then our Lord Iesus Christ? that offered Sacrifice to God the Father, and did offer the same that Melchisedecke had offered, that is: bread and wine (so was) his body and blood. The same he repeateth in his treatise of our Lordes supper, saying: That Sacraments signified by Melchisedecke, did then appeare, when our high Priest brought forth bread and wine, and said: This is my body. Can any thing be more plaine?*
- De cena Domini.** *Can any thing be more plaine?*
- Epist. 126.** *S. Hierome following the sentence of the most ancient Doctors, Irenaeus,*
ad Euag. *Hippolitus, Eusebins, Apollinaris, and Eustatbins, defineth the order of Melchisedecke to consist properly in this, that he offered not bloody sacrifices of beasts, as Aaron did; but in single bread and wine, being a cleane and pure Sacrifice, did prefigure and dedicate the Sacrament of Christ. The same doth he teach vpon the twenty six Chapter of S. Matthewe.*
- S. Augustine in diuers passages of his most learned workes, doth confirme the same most plainly: I will cite one. In the old Testament there was a Sacrifice after the order of Aaron: after ward Christ of his body and blood ordained a Sacrifice, according to the order of Melchisedecke.*
- He that desireth to see more of this point, let him reade Theodoritte, Arnobius, Cassiodorus, and all ancient commentaries vpon that verse of the Psalme. Thou art a Priest for euer after the order of Melchisedecke: and in like sort those who haue written vpon the Epistle to the Hebrewes; and he shall*
- Psal. 109.**
In cap. 7.
¶ 10.

shall find it, to be the generall resolute opinion of all antiquity, that Christ in his last supper did institute the Sacrifice of his body and blood, vnder the formes of bread and wine, according to the order of *Melchisedeck*.

But why then did not the Apostle (treating of this resemblance betwene Christ and *Melchisedeck*) make mention of this point of the Sacrifice? The reason is in readinesse, because it was not convenient. First, it made not to his purpose, because he doth proue, that the order of *Melchisedeck* was more excellent then that of *Aaron*; which could not be proued by the Sacrifice of *Melchisedeck* in bread and wine, which were inferior vnto Beefes and Muttons, the sacrifices of *Aaron*. The second cause, was the weakenesse of those *Hebrewes* faith, who were not then sufficiently instructed in Christes owne person, and in his Sacrifice on the Crosse, and therefore incapable of his Sacraments, and other mysteries thereupon depending; which the Apostle himselfe forewarneth, saying: *Of Melchisedeck we haue great speech and inexplicable, because you are become weak to heare.* *Hebr. 5. 11.* Therefore very absurdly doe the Protestants argue here (ab authorize negative, as they speake in Schooles) thus; The Apostle made no mention of this point of resemblance, therefore there is none such: whereas he himselfe told them before, that there were many profound points concerning *Melchisedeck* to be spoken off, which he omitted, because those *Iewes* were not (as yet) fit to heare them. And in truth, what could haue beene more out of season, then to haue spoken to them of the Sacrifice of the Masse (which is but a liuely resemblance of Christes death) vvhich were not then rightly informed of Christes death it selfe? He spake (saith S. Hierome) to the *Iewes* and not to the faithfull, to whome he might haue beene bold to utter the Sacrament. And thus much to this first euasion of M. PERKINS.

Nowe to the second: That (forsooth) *Melchisedeck*, did not sacrifice at all in bread and wine, but only brought forth bread and wine, to refresh Abraham and his souldiers: and is called a Priest there, not in regard of any Sacrifice, but in consideration of his blessing of Abraham; as the wordes teach (saith he) And he was a Priest of the most high, and therefore he blessed him.

Reply. He deserueth to be blessed with a cudgell, that dareth thus pervert the word of God. First, he addeth to the text this vword therefore: againe, where the point in the *Hebrew* text is at the end of this sentence, He was a Priest of the most high, he remoueth it to the end of the next clause, joyning that together which is separated in the text: Thirdly, the reason is friuolous, as M. PERKINS pointeth it. For it can be no good reason vwhy *Melchisedeck* was a Priest, for that he blessed Abraham: for Abraham was a Priest as well as he; and often offered Sacrifice, as well as *Melchisedeck* did. Nowe it standeth well, to declare why *Melchisedeck* brought forth bread

and wine, because he was a Priest that vsed to Sacrifice in that kinde; and to honour and thanke God for that victory, he either did then presently or before had sacrificed it; and as such sanctified foode, made a present vnto Abraham of it, who needed not, either for himselfe, or for his soule, diers any victuals; because he retourned loaden vvith the spoile of foure Kinges: wherefore, the bread and wine that he brought forth, was a Sacrifice and not common meate. And if further prooffe needed, this is sufficiently confirmed by the Fathers already cited, who all teach, that bread and wine brought forth then by him, were Melchisedecks his Sacrifice, & a figure of ours. I will yet adde one more, out of that most ancient Patriarke

*L. 4. from Clemens of Alexandria, who saith: Melchisedeck King of Salem, Priest of
versus si- the most high God, gave bread and wine being a sanctified foode, in figure of the
nem. Eucharist.*

The Protestants feeling themselves, wonderfully pinched and wringed with this example of Melchisedecks, assay yet (to escape from it) a third way.

For (saith M. P. R.) be it granted, that Melchisedecks offered bread and wine, and that it was also a figure of the Lodes supper: yet should bread and wine, be absurd types of no bread nor wine, but of the bare formes of bread and wine.

Reply. The thing prefigured must be more excellent then the figure, as the body surpasseth farre the shadowe: so, albeit the figure vvere but bread and wine; yet the thing prefigured, is the body and blood of Christ vnder the formes of bread and wine, sacrificed in an vnbloudy manner, as bread and wine are sacrificed without shedding blood: and therein principally consisteth the resemblance. And thus much of our first argument. Nowe to the second.

The Paschall lambe was first sacrificed vp, by the Master of the family, and then afterward eaten as a Sacrament: but the Eucharist succedeth in roome of that, as the verity doth to the figure; therefore, it is first sacrificed before it be receiued.

M. P. R. first, denyeth the Paschall lambe to haue beene sacrificed: but yeeldeth no reason of his deniall, and therefore might without any further adoe be rejected. Yet fore-seeing that we might easily proue it, to be sacrificed by expresse Scripture (for Christ saith to his Disciples: Goe and
Mat. 14. prepare a place to sacrifice the passe-over, or Paschall lambe: also in Exodus
Exod. 12. Yee shall sacrifice the lambe the foure-teenth day of the Month; and in many o-
ther places) to this hath he nought els to say, but that Sacrifice in those places
is taken improperly for to kill only. His reason is, because that in one place of
Scripture, the word Sacrifice is taken (saith he) for to kill: but in more then
one hundreth, it is taken otherwayes, and that properly. Why then
should

should we not take it there, as it doth visually and properly signifie, rather then improperly? nor any reason doth he render for it at all: but because it made so plaine against him, he must needs shift it off so wel as he could. But what if in the very place, where he saith it is taken *for to kill only*, and not for to *Sacrifice*, he be also deceived? then hath he no colour to say, that in any place it is taken otherwise. Surely, the reason that he alleageth for it, is very insufficient. For by *Iacobs* bretheren invited to his feast, may be vnderstood according to the *Hebrew* phrase, men of his owne religion who might well come to his Sacrifice: wherefore, *S. Paul* calleth the *Romans*, *Corinthians*, and men of all nations (that were Christians) his bretheren. But if the *Paschall Lambe* were not properly sacrificed, howe could *S. Paul* resemble *Christ crucified*, vnto the *Paschall Sacrifice*? saying: *Our 1. Cor. 5. Paschall Lambe Christ is sacrificed.* Surely, that famous and ancient Martyr *Iustine*, vvho vvas best acquainted vvith the rites of that people (himselfe being bredde and brought vp among them) saith most plainly; *That the killing of the Paschall lambe among the Iewes, was a solemne Sacrifice, and a figure of Christ.*

Wherefore, Master *PERKIN* provideth another answer to our argument, and saith: *That if it were granted, that the passe-over were both a Sacrifice and Sacrament: yet, would it make much against them. For they may say, that the supper of the Lord succedeth it only in regard of the wayne end thereof, which is to increase our communion vvith Christ.*

What is this a Gods blessing? if that be all the vse of it, the Lordes supper may also bee no Sacrament at all: for many other things besides Sacraments increase our communion vvith Christ. But to the purpose: our Lordes supper, and also the *Paschall lambe* vvere instituted, not only to increase our communion vvith Christ; but also to render thanks to God for benefits received: as their *Paschall* for their deliuey out of the land of bondage; so our *Eucharist*, for our redemption from sinne and hell: and therefore, as they are Sacraments to feede our soules; so are they true Sacrifices to giue thanks to God for so high and singuler benefits. And because I loue not to leaue my reader in matter of diuinity, naked reasons vvithout some authority; heare vvhat *S. Ambrose* speaking of Priests ministring the Lordes supper, saith: *When we doe offer Sacrifice, Christ is present, Christ is sacrificed: for Christ our passe-over is offered vp.* Lib. 1. de Lucan.

S. Leo is yet more plaine, vvho speaking of the passe-over, saith: *Serm. 7. That shadowes might giue place to the body, and figures to the present verities; the old obsequance is taken away by the new Testament: one Sacrifice is turned in an other, and bloud, excludeb bloud; and so the legall feast, vvithes*

whiles it is changed, is fulfilled. Marke howe the *Eucharist* succeedeth the *Paschall lambe*; the *Sacrifice* of the *Paschall* being changed into the *Sacrifice* of *Christes* body.

Cap. 1. Our third argument is selected out of these vvordes of the Prophet
Malachy. *I will take no pleasure in you* (saith the Lord of Hostes) *and I will*
vers. 11. *not receiue a gift from your handes: for from the East vnto the West, great is*
my name among the Gentils, and in euery place a cleane oblation is sacrificed to
my name. Hence we inferre, that after the reprobation of the *Iewes*, and
calling of the *Gentils* (that is in the state of the newe Testament) a cleane
Sacrifice shall be offered vnto God of the *Gentils*, being made Christians;
as vvitnessteth the spirit of God in the holy Prophet: *ergo*, it cannot be
denyed of Christians.

M. PERKINS answereth, That by that cleane *Sacrifice* is to be vnderstood
the spirituall *Sacrifice* of prayers: because that the apostle exhorting vs to pray
for all states, bath these vvordes; *Lifting vp pure handes*; and but aboue.

What good Sir, are cleane handes and a cleane *Sacrifice* all one vvith
you? a worshipfull exposition. This man conferreth places of Scripture
very handsomely together, and would no doubt, write a faire Comment-
ary vpon the text, if he were let alone; but yet, tell me (I pray you) by
the way, howe Christians can lift vp such pure handes, and offer so cleane
a *Sacrifice*, if al their best workes be defiled with sinne, and no cleaner then
a filthy menstruous cloute as you doe teach? But to confute him directly;
our Lord speaketh thereto the *Priestes* of the old lawe, and rebuketh them
sharply; for their fault committed in their *Sacrifices* offered to him; and
therefore foretelleth them, that he will reje& al their *Sacrifices*, and accept
of an other cleane *Sacrifice* among the *Gentils*. Nowe as *Sacrifice* in the
former part of his speech is taken most properly, as no man can denie: so
must it be in the latter; or else, there were a great equiuocation in that sen-
tence, and no plaine opposition of *Sacrifices*; to *Sacrifice*; cleane; to pollu-
ted. And if he had reprehended the *Iewes* for their vnpure prayers, then
had it beene correspondent to haue said, that he vvould haue receiued
cleane prayers of others, in lieu of them: but inueighing against *Priester*
and *sacrifices*, the very order and proportion of the sentence necessarily re-
quireth, that for those euill *Priesters*, and polluted *sacrifices*, he would esta-
blish good *Priester*; and cleane *sacrifices*; according vnto the proper signi-
fication of the vvordes. Againe, God is not so extreamely bent against the
Iewes nowe, but that he would receiue the spirituall *Sacrifice* of prayer
and thanks-giuing, even from them, if they doe offer it; but he speaketh
there of a kinde of *Sacrifice* that he vvill not receiue from their handes:
therefore, that *Sacrifice* cannot be vnderstood, to be any such spirituall
thing;

thing; but a true & proper kind of Sacrifice. And Iustine Martyr (whome M. PER. citeth) is so farre off from saying, supplications and thanks-giving to be the only perfect Sacrifices that Christians haue, that in the very same Dialogue, he applieth this prophesie of Malachie, vnto the Sacrifice of the Masse, saying: That euen then, Malachie the Prophet did speake of our Sacrifices which are offered vp in all places, to wit: of the bread and Chalice of the Eucharist; which his equall Irenus (cited also by M. PER.) doth more amply deliuer in these wordes. Christ tooke bread, and gaue thanks, saying: This is my body; and thus in the Chalice he confessed to be his blood; which the Church receiuing from the Apostles, doth offer to God through the whole world, as the first fruites of his giftes; of which Malachie, one of the twelue Prophets, did prophesie thus: *I take no pleasure in you*, &c. citing the place all at large. It is to be noted; that in the Hebrew text and Greeke translation, there is in the text of Malachie before a cleane Sacrifice, this word *incense*: *Incense is offered to my name; and a cleane Sacrifice*; the which the ancient Interpreters doe expound of prayer, and make it a distinct thing from the Sacrifice, there also distinctly put. S. Augustine doth proue out of this place of Malachie, that the Leuiticall Sacrifices should all cease: and further, that though all their Sacrifices ceased; yet, there should still remaine a true Sacrifice, to be offered by the Christians to the true God of Israell, and biddeth them open their eyes and see it. And in an other place specifieth, vwhat that Sacrifice is, saying: *Nowe we see this Sacrifice by the Priest-hood of Christ, after the order of Melchisedeck to be offered*: and againe, *They knowe why read, what Melchisedeck brought forth, when he blessed Abraham (to wit) bread & wine, and they are partakers of it; and doe see such a Sacrifice to be offered nowe to God, throughout the whole world*. Theodoret vpon that place of Malachie doth expressly teach, that according to his prophesie, There is now offered the immaculate Lambe; in lieu of all their Sacrifices. And S. Iohn Damascene speaking of the blessed Sacrament, saith: *This is that pure and vnbloudy Sacrifice, that our Lord by his Prophet did foretell, to be offered from the rising of the sunne vnto the setting*.

Thus much of the three first arguments, which M. PER. propounded in our fauour out of the olde Testament: but he hath skipped ouer other threewhich we haue in the newe, of which I must needes stand vpon one, because it is the ground of all the rest, the other two I am content to omit for breuities sake: it is taken out of the wordes of consecration, and as our fourth argument may be framed thus.

Christ at his last supper did properly sacrifice vnto God, his owne body and blood; vnder the formes of bread and wine: but what Christ then and there did, the same is to be done in the Church by his ordinance, vntill the worldes end: ergo.

L. 4. cont.
Heres.
cap. 32.

Orat. cōt.
Ind. ca. 9.

Li. 18. de
ciuit. c. 38
Li. 1. cōt.
Aduersar.
legis &
Prophet.
cap. 20.
Lib. 4. de
fide c. 14.

There is and alwayes must be, a proper Sacrifice in the true Church. They doe denie, that Christ offered any such Sacrifice in his last supper: we proue it thus, by his owne wordes. For he saith, *That his body which he gaue them to eat, was then then given for them to God: & that his blood was then presently shed for remission of their sinnes.* But to offer his body and blood to God, by such a sacred action, and vnder such visible creatures to be there eaten, is properly to Sacrifice; ergo. Christ at his last supper did properly offer Sacrifice. They answer, that albeit it be said in the present tense, *then given and shedde*: yet the meaning is, that it should be given only the morrowe after, on the Crosse, the present tense being put for the future: & further add, that in the Canon of the Masse, the verbe is put in the future tense.

We reply, that men may not at their pleasure change tenses; or else the Jews might defend, that our *Messias* were not yet borne; and if we paut it, saying; *The Word is made flesh*: they may (by this licence of changing the present tense into the future) say, that it is not so yet, but it shall be hereafter: therefore, to flie vnto chopping and changing the text, without any reason or authority, is rather to shift off, then to defend a cause well. But (say they) it is in the Masse booke, *offundetur*. God helpe the poore men, that louing the Masse no better, are driven yet from the plaine text of holy Scripture, to flie to the Masse-booke for succour: but it vwill not serue their turne, because both are true, and agree vwell together. For Christes blood vnder the forme of vvine, vvvas presently sacrificed and shedde at his last supper; and the same in his owne forme, vvvas to be shedde the morrowe after on the Crosse: and againe, vnder the forme of vvine also, was to be shedde in the same Sacrament vnto the worldes end; so that truly & properly both may be said it is shedde, and it shall be shedde: and a good Interpreter of Scripture may not to delude the one, flie to the other, but defend both; because both be the vvordes of the holy Ghost. And the *Greek* text in *S. Luke* doth inuincibly consume, that the vvordes are to be taken in the present tense. For it hath, that the blood as in this

Chalice, is powred out: *Touto to poterion to eukynomenon*; This Chalice is powred out: it cannot therefore, be referred vnto that powring out, vvwhich was to be made, vpon the Crosse the day following; but to that that vvwas powred in and out of the Chalice then presently. This might also be confirmed; by the blood vvwhich was sprinkled to confirme the old Testament, vnto vvwhich it seemeth that our Sauour did allude, in this consecration of the Chalice. For *Moyse* said: *This is the blood of the Testament*; and our Sauour: *This is the blood of the newe Testament*. But that blood vvwhich dedicated the old Testament, was first sacrificed to God: such therefore, vvwas the blood of the newe Testament. And to make the matter more cleare,

let vs heare howe the best and most iudicious Fathers (vvhoe received the right vnderstanding of the Scriptures, from the Apostles and their Schollers) doe take these vvordes of Christ. You haue heard already out of *Lib. 4.*
S. Ireneus, That Christ taught at his last supper, the newe Sacrifice of the cap. 32.
newe Testament. And out of S. Cyprian; Christ offered there a Sacrifice to Lib. 2.
his Father, after the order of Melchisedecke, taking bread, and making it Epist. 3.
his body. And out of S. Augustine, Christ instituted a Sacrifice of his In psal. 33
body and blood, according vnto the order of Melchisedecke, that is: vnder Conc. 2.
the formes of bread and wine: I adde vnto them S. Chrysostome, vvho saith; Hom. 24.
In steede of the slaughter of heastes, Christ hath commanded vs to offer vp him- in 1. Cor.
selfe. And againe: vvhen Peter or Paule, or an other Priest of meaner Homil. 2.
merite, doe offer the holy Sacrifice, it is the same which Christ gave to his in Post. ad
Disciples, the which all Priestes nowe a dayes doe make; and this hath nothing Timoth.
lesse then that had. S. Gregory Nisene, Christ being both a Priest and the Orat. 1.
Lambe of God, offered himselfe a Sacrifice and Host for vs. When vvvas de resur.
this done? Euen then. When to his Disciples he gave his body to eat, and his
blood to drinke. Isidorus a First, our Lord supped with his Apostles vpon Lib. 2. in
the figuratiue Lambe, and after ward offered his owne Sacrifice. All these Leni. c. 8.
 and many other of the most ancient Fathers, could finde a proper and
 reall Sacrifice in Christs supper. To omit S. Gregories authority, and
 all other his inferiors for this last thousand yeares; vvhome the Protestants
 acknowledge, vvholly to haue beleued and taught the Sacrifice of the
 Masse. See Kennisius in exam. Concilij Trid. page 826. & 827.

I omit some other good arguments, made for vs out of the newe Testament, to retaine vnto M. PERKINS, vvho proposeth this as the fourth
 reason for our party out of S. Paul. *We haue an Altar, vvhereof they may not* Hebr. 13.
eat, vvho serue in the Tabernacle. Nowe say they, If we Christians haue an vers. 10.
 Altar, then must we consequently haue Priestes, and a proper kinde of Sacrifice:
 for these are correlatiues, and doe necessarily depend and followe one the other,
 M. PERKINS answereth, That the Altar there is to be taken not literally, but
 spiritually for Christ himselfe.

Reply. Obserue first, howe the Protestants are forced to flie from the
 plaine text of Scripture, and natieue signification of the vvordes, vnto a
 figuratiue & that without either reason or authority: secondly, I wish that
 M. P. would goe through with his paraphrase vpon the whole sentence;
 and if by the Altar he vnderstand Christ, then by eating of it, he will surely
 expound beleeuing in Christ, nowe like a pretty Scholler that hath learned
 to read, let him put it all together, & say; That we Christians haue a Christ, in
 vvhome the Iewes may not beleue: which is flat contradictory to that which
 the Apostle in that Epistle goeth about to perswade. • Isidorus an ancient
 Leni. c. 21

and worthy Author, in expresse termes doth expound these wordes, of the Altar of Christs body, which the Jewes for their incredulity were not worthy to behold; much lesse to be partakers of it: and therefore the Apostle, to moue the Jewes rather to become Christians, signifieth: that so long as they *serue in the tabernacle* and continue Jewes, they deprive themselves of that great benefite, which they might haue, by receiuing the blessed Sacrament. Nowe the wordes following in the text, which M. P. R. citeth to interpret this sentence, belong nothing to it, but containe another reason to induce the Jewes to receiue Christ for their *Messias*, drawne for a circumstance of their *Sacrifices*; thus: as the bodies of their *Sacrifices*, were burnt without the Campe, so Christ suffered without the gate and city of Hierusalem; and therefore, Christ was the truth prefigured by their *Sacrifices*. It hath also an exhortation to depart out of the society of the Jewes, and to forgoe all the preferment and glory they might enjoy among them, &c. to be content to suffer with Christ all continuities. Briefly, there is not one word in the sentence before, to proue the Altar to be taken for Christ; but for a materiall Altar, vpon which the Christian Priests, did offer the body and blood of Christ in the blessed Sacrament; which may be confirmed by that passage of the same Apostle: *You cannot drinke the cup of our Lord, and the cup of Devils; you cannot be partakers of our Lordes table and the table of Devils: where a comparison is made betwene our Sacrifice and table, and the Sacrifice and table of Idols; shewing first, that he vvho communicareth with the one of them, cannot be partaker of the other; and then, that he vvho drinketh of the blood of the Sacrifice, is partaker of the Sacrifice.* Nowe, the comparison were imptoper, if our cup were not the cup of a Sacrifice; as theirs was: nor our table a true Altar, as theirs was out of all doubt. And that shift of Remission is not cleanly, vvho saith: *That they vvho drinke of Christes cup, are partakers of his Sacrifice on the Crosse, but not of any Sacrifice there present.* For S. Pauls comparison is taken from the cup of a Sacrifice, to Idols immediately before offered; so that it doth conuince, our Chalice to be the cup of a Sacrifice, then presently immolated and offered vpon.

The first objection with M. P. R. (which is our first argument) is this: *Where alteration is both of lawe and covenant, there must needs be a newe Priest and a newe Sacrifice; which is grounded vpon S. Pauls wordes, vvho saith: That the Priest-hood being translated, it is necessary that a translation of the lawe be made: but in the newe Testament, there is alteration of both lawe and covenant; therefore there are both newe Priests and a newe Sacrifice.* M. P. R. answereth, that all may be graunted, That there are both newe Priests and a newe Sacrifice: Marry, no other Priest; but Christ himselfe both God and man, vvho

Hebr. 7.
vers. 12.

as in *the Sacrifice*; and as *God the Altar*; and *God the Priest*.
 Reply. Who euer heard such a proper peece of diuinity? Is the God-head in Christ the Altar, vpon which he offereth? then is it not only inferior vnto God the Father, to whome the Sacrifice is offered: but the God-head in Christ is inferior to his man-hood; as the *Altar* is inferior vnto the *Sacrifice* and *Priest*. Again, the man-hood in Christ being separated from the God-head, is not a *Sacrifice* of infinite value; and consequently, not sufficient to satisfie for all the sinnes of the world: so that nothing could be answered more absurdly. But his meaning (perhaps) was, *That Christ sacrificing himselfe on the Crosse, remaineth a Priest for euer, and is the only Priest of the newe Testament, in his owne person; and that by his only Sacrifice on the Crosse, and by many other*

Reply. Christes Sacrifice on the Crosse, is common as well vnto all the faithful, that liued before his daies, even from the beginning of the world: as vnto all that liued since; as effectually and present vnto the one, as vnto the other: and therefore is he said to be the lambe slaine from the beginning of the world; so that notwithstanding this answer, the reason remaineth in his full force and vertue, that besides that Sacrifice on the Crosse, which is common to all; we must needes haue both newe and true Priests and Sacrifice, because we haue a newe lawe and covenant: for Christes Sacrifice on the Crosse, is no more actually present vnto vs, then it was vnto the *Iewes*, and all that were before him. And as touching the effect and benefite of that his Sacrifice, it was imparted and communicated; as well vnto old Father *Abraham*, as vnto any that liued, or doth liue in the state of the newe Testament; and consequently, the Sacrifice on the Crosse, is not that peculiar Sacrifice, which goeth joyntly with the newe Testament. Which argument may be confirmed by this; that there was neuer any lawe or religion in antiquity, without their proper Priests, and without a true and reall Sacrifice: wherevpon it followeth, that the very naturall lighe of mans vnderstanding doth teach vs, that God is alwayes to be worshipped with Sacrifice. Neither proceedeth this out of the naturall corruption of men, (as *Keroultus* is not ashamed to say) but from the due consideration of mans bounden duty towards God. For the holiest and best informed men in the lawe of nature, as *Abel*, *Noe*, *Melchisedech*, *Abraham*, *Isaac*, and *Jacob*, did often & most deuoutly offer vp Sacrifices vnto God: and in the lawe of *Moses*, God himselfe prescribed vnto his people of *Israel*, diuers and sundry kindes of Sacrifices; so that it cannot but be a very impudent assertion to say, that a Sacrifice vnto God, issued out of the corruption of mans nature. And further, the very nature and end of a Sacrifice doth conuince, that it is to be offered vnto God in all states and times. For what is a

Sacrifice, but the most soueraigne honour, that man can externally exhibe vnto the Almighty: by not only using, but consuming some thing of price; to present God to be the omnipotent Author of all things; and we his creatures: receiuing and holding our liues, and all our goodes (of both soule and body) of him. And if any aske me, whether it be not sufficient to doe this in hart inwardly, and outwardly to profess it in wordes: I answer; that it is not; but we must besides thoughts and wordes, by actual deedes expresse the same. And the act of sacrificing, by the consent of the best learned of all Nations, hath bene and is approved and declared, for the only outward act of diuine honour proper vnto the Deity.

Li. 2. cōt.

Faustum.

cap. 21.

de ciuitat.

Dei. lib. 8.

cap. 27.

l. 22. c. 10.

et alibi.

Saint Augustine teacheth, that the erecting of *Altars*, the consecrating of Priests, and offering of *Sacrifice*, be things properly belonging vnto God; and that Christians (in deed) in memory of their Martrise, did these things: but yet, they did them only vnto God; and that the *Pagans* themselves, did not honour any dead or aloue with *Sacrifices*, but such as they esteemed to be Gods: so that if we Christians, should want a true and proper *Sacrifice*, we should be lesse religious, then euery were any people, being destitute of the principall and chiefest part of euery religion. And is it credible, that God should among vs only (whome he hath chosen to serue him most excellently) want the soueraigne point of his diuine honour: surely no: wherefore, this our doctrine of a true *Sacrifice* to be daylie offered to God, is so farre from raising the foundation of religion to the bottom (as Mr. P. is writeth) as it vpholdeth the principall pillar of religion: and they in denying of it, doe (as it were) strike of the head of Christian religion. And who is of so meane wit, that seeth not their silly shift and last refuge of Christs *Sacrifice* on the crosse, to be but the last wordes that men soiled could vsee for very reason to quinceth, that there must be a real *Sacrifice* daylie offered by some select persons, whereat the rest of Christians must be assembled, and meete to doe their fealty and homage, vnto the soueraigne Lord of heauen and earth; that God be not defrauded of that his supreme seruice. Nowe it is most manifest, that Christs *Sacrifice* on the crosse, was to be done but once, and being nowe past, can be no such ordinarie means of calling Christians together to performe any such duty: wherefore, cannot be that daylie *Sacrifice* which we Christians are to offer. But the vbloudy *oblation* of his body and blood, vnder the formes of bread and wine, is the most excellent *Sacrifice* (after that on the Crosse) that euer was, as containing the selfe same Host in substance, and being a most lively representation of his death and passion: and therefore, by Christs owne institution it was established, as fittest for the perfect state of the newe Testament, and ordained, that it alone should be in steed of all

other

other Sacrifices, as hath before beene proved by the testimony of the Fathers. I will here adde one place or two out of *S. Augustine*, who saith: *L. 17. Ci-*
The Priest, who is the mediator of the new Testament, doth exaltare to us a table
of his owne Body and blood, after the order of Melchisedecke. For that Sacri-
fice doth succede all other Sacrifices of the old Testament. Wherefore, it is said
in the person of our mediator. Thou wouldest not Sacrifice and oblation,
but thou hast perfected for me a body: Because that in lieu of all those Sacri-
fices and oblations, his body is offered and ministered unto all communicants. And
in his Commentaries vpon those wordes of the Psalm: Thou wouldest not
Sacrifice and oblation, &c. What (saith he) are we therefore at this time with-
out a Sacrifice? God forbidde. But thou hast made for me a body: which was
given in performance of all the other. And in his answer against the Jews, af-
ter he had proved against them, out of the Prophet Malachi, that all their
Sacrifices should cease, he adjoyneth: But yet doe you not think, that be-
cause your Sacrifices shall cease, that therefore no Sacrifice is to be offered. For
(saith he) God will not be without a Sacrifice. *Psal. 39.*

He that desireth to read more authorities, for the confirmation of the
 Sacrifice of the Masse, and howe it is not annulled, but established by
 Christes only Sacrifice on the Crosse, let him reade *S. Ambrose*, *S. Chri-*
stostome, *Primasius*, *Theophilact*, *Origenes*, and other ancient Commen-
 taries vpon the eleventh verse of the tenth to the Hebrewes: who there
 doe moue and resolve this difficulty; howe notwithstanding the suffi-
 ciency of Christes Sacrifice on the Crosse, we Christians doe offer vp
 daylie Sacrifices. For the judgement of the ancient Church; I neede not to make a di-
 stinct argument, because I haue already in all the other reasons, plen-
 tifully alleadged it. And might here if neede were, produce vvhole Mas-
 ses formally penned and delivered to posterity, by some of the most
 reuerent, holy, and learned Fathers: as that of *Saint Iohn Chrysostome*,
S. Basil, and *S. Ambrose*, of vvhich no more question can be made, then
 of the rest of their vvorke; albeit Master *Petrus* without any reason
 rejecteth them: to omit the *Lyturgie* of *Saint Clement*, and of *Saint Iames*
 the Apostle, because they are called in question. Yet, to finish and make
 vp the Chapter, I vvill for a vvorke of supererogation, cite some plaine
 sentences of the choicest Antiquity, to proue the Sacrifice of the Masse to
 be very auailable, not only for the liuing, but also for the soules of the
 faithfull departed.

• *Saint Augustine* in two places of his vvorke, hath these vvordes:
It is not to bee denied, but that the soules of the departed, are relieved by
the deuotion of their friendes alive; when the Sacrifice of the Mediatour is
offered *Quaest. ad dalcit. in En-*
cbirid. ca. 109.

offered, or almes is given for them. And a little after: When the Sacrifice of the Altar is offered, or almes is given for the soules of the baptised departed: for the very good soules, they are thankes-giving: for them that dyed in a very euill, they are meanes to obtaine mercy: for others that dyed in very euill estate, though they be no helpe to them so dead; yet are they consolation vnto the liuing.

Catech. 5.

Mystag.

Lib. 2.

Epist. 8.

How. 69.

ad populu

L. 4. vita

Constant.

cap. 71.

Lib. 1.

Epist. 9.

S. Cyril Patriarke of Hierusalem teacheth thus: We doe beleue, that the intercession of the holy and dreadfull Sacrifice, which is set upon the Altar, doth much relieue their soules for whom it is offered.

S. Ambrose, comforting Faustinus for the death of his sister, saith: I thinke her not to be so much lamented, as to be prayed for; nor her soule to be grieved with thy teares, but rather to be recommended to God by Sacrifices.

S. Chrysostome: It was not vniuersally vnderstod by the Apostles, that in the dreadfull mysteries, there should be made an commemoration of the dead: For they did knowe, that thereby the soules receiued much profit, and great commodity.

Eusebius Caesar. recordeth: That Constantine the great being buried; his soule did enjoy (according to his owne desire) when he was aliue) the diuine ceremonies; the mysticall Sacrifice, and the society of holy prayers.

S. Ciprian reporteth; An holy doctore to haue bene made by the religious Bishop of his Predecessors; that who soeuer dying made a Clarke the Quodian and Tutor of his children: should in punishment thereof, be deprived of the benefite of the Sacrifice; so as no oblation should be made for him, nor Sacrifice celebrated at his death. By which he giueth vs to vnderstand, that for the soules of others well departed; Sacrifice was accustomed to be offered.

To be short, it was defined and declared by the Catholike Church in her prime time; that it was an heretic to denie, that Sacrifice was to be offered for the dead: as Epiphanius doth testifie in *Anacrotaphosi*. S. Augustine in *Quod vult deum*, haer. 53. Damascene de *centum haeresibus*. So that nothing can be more certaine, both by the expresse vord of God; and by the record of the purest antiquity, then that there hath alwayes bene in the Catholike Church, a true and proper Sacrifice; and that the same hath bene daylie offered, as well for the soules in Purgatory, as for the liuing.

Thus much of the Sacrifice of the Masse.

OF FASTING.

OUR CONSENTS.

M. PERKINS Page 221.

Our consent may be set downe in three conclusions. First, we doe not condemne fasting, but maintayne three sortes of it, to wit: a morall, a ciuill, and a religious fast. A morall fast is a practise of sobriety or temperance, when as in the vse of meates and drinckes, the appetite is restrayned, that it doe not exceede moderation: and this must be vsed of all Christians, in the whole course of their liues. A ciuill fast is, when vpon some politike consideration men abstayne from certaine meates: as in our common weale, the lawe enioyneth vs to abstayne from flesh at certaine seasons of the yeare, for these speciall endes; to preserue the breeds of cattell, and to maintayne the calling of fisher-men.

Obserue by the way, that if he meane the fast of Lent (as it is most likely by his wordes) he is fouly deceiued in the speciall endes of it; which are not those vvorlly respects by him mentioned, but principally others more spirituall and heauenly, to wit: First, the punishment of our owne flesh, for the faultes committed in ouermuch eating the whole yeare before; as our soueraigne Lord and Master, who fasted forty dayes: so that to reduce the fast of Lent vnto a ciuill fast, principally; is to preferre earthly respects before heauenly. We denie not, but that many times spirituall exercises, doe bring with them temporall commodities; but those are incident and accidentary vnto them, nor the speciall causes of them: and in Countries farre distant from the Sea, where are no such fisher-men, the Lent is obserued as dulle as in our Island, inuironed with the Sea.

Nowe to the third kinde of fasting, maintayned by M. PERKINS, but seldome practised by his followers, which he calleth religious: because the duties of religion (as the exercise of prayer and humiliation) be practised during the time of this fast. But he doth amisse, to put this for one of the points of our agreement: for we esteeme fasting it selfe (when it is done, to appease Gods wrath, and to honour him in our humiliation) to be an essentiall part of

Gods worshippe; which the Protestants denie, and say: that fasting is only tearmed religious, because during the time of it, by prayers and preaching, and such like, they worshippe God: but so the very time, and place it selfe may be tearmed also religious, and many other such odde thinges; because they doe also concurre with actes of religion.

Let vs come to his second conclusion, to wit: We joyne with them in allowance of the principall and right endes of a religious fast, and they are three. The first, that thereby the minde may become attentive in meditation of the duties of Godlines, to be by vs performed. The second, that the rebellion of the flesh may be subdued: for the flesh pampered, becommeth an instrument of licentiousnesse. The third, and (if he mistake not) the chiefest end of a religious fast, is, to professe our guiltinesse, and to testifie our humiliation before God for our sinnes: and for this end in the fastes of the Ninivites, the very beasts were made to abstayne. Hitherto Master PERKINS.

We besides the three afore-said endes, adde diuers others: as to punish & chastise our flesh for former offences, which is an act of justice: to obey the Churches commandement, which is a religious obedience; and at this time it may be an act of professing the Catholike faith, when we obserue set fastings, to make profession of our faith: and to fast, thereby to imitate and please our head Christ Iesus, is an act of perfect charity.

But let vs returne vnto M. PERKINS third conclusion, which is: We yeeld vnto them, that fasting is a helpe and furtherance vnto the worshippe of God: yea, and a good worke also (if it be vsed in good manner) allowed of God, and to be highly esteemed of all the seruants of God.

All this is good: but whereas he saith that fasting in it selfe, is a thing indifferent; he abuseth the name of fasting, taking it to signifie all manner of abstinence from meate and drinke: and so (in deede) it is in it selfe indifferent, & may be either good or badde, as if one should abstaine from foode to pine himselfe away. But fasting being properly taken, signifieth an abstinence from meate, according vnto some seruile of the Catholike Church, the better to please and serue God: and so it is of it selfe, an act of the true worshippe of God.

THE DIFFERENCE.

MAfter PERKINS: Our dissent from the Church of Rome in the doctrine of fasting, standeth in three points: First, about the set time of fasting: Secondly, about the manner of abstinence, and what meate is to be eaten on fasting dayes: Thirdly, about the vertue and value of fasting. Concerning the first The Catholikes appoint and prescribe set times of fasting as necessary to be kept: We hold that no set ordinary time is to be appointed, but that the Gouernours of the Church, may sometimes vpon certaine occasions, enioyne a religious fast. Our reasons

son be these. First, when the disciples of Iohn asked Christ why they and the Pharisees fasted often, but his Disciples fasted not; he answered. Can the children of the marriage-chamber mourne, as long as the Bridegrome is with them? but the dayes will come, when the Bridegrome shall be taken from them, and then shall they fast: where he giueth them to vnderstand, that they must fast at occasions of mourning are offered. Whence also I gather, that a set time of fasting is no more to be enjoined, then a set time of mourning. *Math. 9. vers. 35.*

And this is all the reasons which M. P. R. maketh for their opinion, except the record of antiquity, of which afterward. This reason of his, as also the other testimonies following, are so formall for him and fit for his purpose; that they doe much more proue the cleane contrary. For first, (admitting M. P. R. collection, that there must then be a set time of fasting, when there is a set time of mourning) I inferre thereupon, and that expredly out of that text; That when the Bridegrome is taken from vs, then is the time of mourning: but that hath beene euer since Christes Ascension to heauen; for then was Christ our Bridegrome taken from vs: therefore, euer since Christes Ascension, there was alwayes or ought to haue beene, a set time of fasting in the Church. And this reason, did the ancient Christians vith Tertullian yeeld, of their yearly fasting of Lent. With vvhome S. Augustine agreeth, saying: Nowe therefore, because the Bridegrome is taken away from vs, we the children of that beautifull Bridegrome, must mourne; and that for good cause, if we ardently desire to be in his company: so that the same place, vvich M. PERKINS alleageth against a set time of fasting, doth (taken euen in the very sence that he taketh it) demonstrate the flat contrary. He further citeth out of antiquity two testimonies, vvich make as evidently against himselfe. The first out of S. Augustine, vvho hath these vvordes: I diligently considering thereof, in the Euangelicall and Apostolicall letters, and in all that instrument which is called the newe Testament, doe see, that fasting is commanded: but on what dayes we ought not to fast, and on what we ought, I doe not finde it determined by the commandments of our Lord, or of the Apostles. Hence inferreth Master PERKINS, That Augustine was of opinion that there was no set times of fasting. But the man here as else-vvhere, sheweth himselfe to haue no conscience: for in the very same Epistle S. Augustine teacheth, that all the Church fasted at that time, every Wednesday and Friday through the yeare: and admitteth S. Peter, and the rest of the Apostles, to haue beene the founders of that set and ordinary fast. And in his Epistle he giueth the reason, vvhy vve fast fourty dayes before Easter: and againe he saith, That the fast of Lent was by the consent of all men, obserued ouer all the world, every yeare most diligently. What (therefore) could be further from this most

circumspect and judicious Doctors minde, then to thinke or teach, that there vvas no certayne time of fasting to be obserued? true it is, that he found not expressly in holy Scripture, this certaine time defined. And note that repeating the same wordes againe towards the end of the said epistle, he addeth thereto these two wordes, to wit: *in those Scriptures* (which be properly so called) he did not finde it evidently defined, vvhathayes vve are to fast. Which word evidently, he addeth (as I take it) because that

Epist. 119 els where he saith, that *the fourty dayes fast of Lent, hath authority as out of the*
cap. 15. *old Lawe, so out of the Gospell; because our Lord fasted so many dayes, and by his*
Serm. 64. *example consecrated it,* as he saith: so that finally, we find with *S. Augustine*
de temp. M. PER. first witness, some dayes every weeke of set fasting, and once in the yeare a solemne set fast of fourty dayes together.

Cont. Pj- M. PERKINS other Authour is *Tertullian*, in his booke against sensuall
chicos. men; wherein he is so farre opposite to M. PER. opinion, that he runneth into the other extremity. The Protestants would haue no set time of fasting, not so much as one Lent: *Tertullian* pleading for the *Mōianists* would haue three Lents every yeare; and a farre stricter kinde of fasting, then the *Catholike* Church commandeth. But the goodman (perhaps) mistaking his Authour, would haue said; that *Catholikes* (as *Tertullian* reporteth) did argue against his error, and said: that it vvas a newe doctrine which he taught; and that true Christians were at their liberty, and not bound to receiue such newe inuentions of *Montanus* about fasting, though he vaunted, that he had that doctrine from the holy Ghost. But in this point we must not hearken vnto *Tertullian* a Patron of that error: nor beleeue his reportes of the *Catholikes* arguments against him, which he (after the fashion of *Heretikes*) doth frame, and propose odiously.

Li. 5. bish. But *Eusebius* saith, that *Montanus* was the first, that made lawes of
cap. 17. fasting.

See the place (gentle reader) either in the *Greek* or *Latin* text, except that of *Basil*, and thou shalt finde there these only vvordes cited out of *Apollonius*: That *Montanus* made newe lawes of fasting, not that he vvas the first that made any lawes of fasting; but was noted as an *Heretike* for making newe lawes of fasting. Whence it plainly followeth, that there were other old lawes of fasting before his time, which contented not his humour, but taking pride in his owne inuention (as all *Heretikes* doe) he was not satisfied with one Lent, but would haue three Lents euery yeare: and vpon euery fasting day, commanded all his adherents to touch nothing, vnill the Sunne were set; and then they should eate neither flesh nor fish, nor ought else hotte or moist; but cold, drie, and hard thinges. For which his ouer rigorous and stearne kinde of fasting, inuented by him.

himselfe and obstinately defended, he vvas condemned for an *Heretike*; and his newe precepts of fasting rejected by the ancient Christians: and this may serue for a confutation of M. PERKINS reasons for their party: Nowe I vwill briefly confirme ours, vvhich he setteth downe by manner of *objections*. First, in the old Testament there vvere prescribed and set *Leuit. 16. fastes*, approued by God, which M. PER. confelleth, *to haue bene part of vers. 28. the legall worshippe*, and saith: *That God commanded those then, but nowe hath left vs to our liberty.*

Reply. God hauing commanded fasting as a part of his worshippe then, (as M. PER. confelleth) it being no *judiciall or ceremoniall* part of the lawe, but *morall*, and appertayning to the mastring of euery mans owne vnbrideled concupiscence; he did sufficiently teach al considerate men, that it was alwayes to be vsed for part of his worshippe; for that alwayes men should stand in neede of it, they being alwayes subiect to the same rebellion of their flesh. And though we be freed from all vncleane meares of the lawe, and from the *Iewes* set times of fasting: yet, the band of fasting remayneth, because the reason of it is still in force; and we are subiect to the Pastours of the Church, and bound to obey them, for the time and manner of our fasting.

Our second argument. The Gouvernours of the Sinagogue had full power and authority to prescribe set times of fasting, and all the people of God vvere bound to obey them therein, as appeareth in the Prophet *Zachary*, who maketh mention of the fastes of the fourth, fift, sixt, and ninth Monethes; which were not commanded by the lawe, but afterward *Cap. 7. vers. 5. & Cap. 8. vers. 19.* enjoyned by the rulers of the Church. Nowe then, if the Pastours of that Sinagogue had such authority, much more haue the Prelates of the church nowe since Christes time, who hath indued them with much more ample authority, then the *Iewes* had before Christ. M. PER. answereth, that those fastes mentioned in *Zachary*, were appointed vpon occasions of the affliction of the Church in Babilon, and ceased vpon their deliuerance.

Reply. The Prophet in the same place hath plainly prevented this answer: for he saith, *That they then in the beginning of that captiuitie, had already fasted seauenty yeares: and addeth, That they should continue those fastes, vntill the Gentils should joyne with them in faith, vvhich vvas for foure hundred yeares after.* Adde herevnto, a fast & feast appointed at the instance of the most vertuous *Queene Hester* and good *Mardochens*, to be alwayes afterward obserued by the *Israelites*, in remembrance of their preservation. *Hest. 9. vers. 31.*

The third argument. Although in the newe Testament, there be no euident testimony for a set time of fasting (as *S. Augustine* saith) yet there is some mention made of a set time of fasting: *Whereto nowe it was not safe* *Act. 27. vers. 8.*

saying, because the fast now was past. True it is, that some doe expound this of the *Iewes* set fast in the Moneth of *September*; but that exposition is not so probable: for after that time of the year (especially in those hot countries) it is very safe sailing; and therefore, it cannot so wel be vnderstood of that season. Again *S. Luke* wrote the acts of the Apostles, rather for the *Gentils* then for the *Iewes*, he being a companion of the Doctor of the *Gentils*: and therefore it is more probable, that he describeth the set fast of the Christian *Gentils*, which was in the moneth of *December*, now called *ember* dayes, when ordinarily *Priesters* and other ecclesiasticall persons were consecrated; as may be scene in the pontiffical of *Pope Damasus*, who liued one thousand two hundred yeates past. And this season of the year, agreeeth well with the text: for about, and after that time, it is perilous sailing, the seas and windes growing bigge and tempestuous.

Epist. 86. The fourth argument, out of *S. Augustine* before alleadged. The Apostles instituted *wensdayes* and *fridayes* to be fasted every weeke; the which *Epiphanius* also confirmeth: and it is touched in the 68. Canon of the Apostles; so that it is an Apostolicall ordinance to fast every weeke. Besides, the fast of fourty daies before *Easter* called *Lent* to be an Apostolical Tradition, *S. Hierome*, and *S. Leo*, doe in expresse termes declare: and mention is made of it in the Councell of *Nice*, and in *S. Ignatius*, the Apostles & cl. serm. disciple. Finally, *Acrinus* the Heretike unto the *Arrians* beresie, addeth this error (as witnesseth *S. Augustine*) that prescribed & set fasts, were not so solemnely obserued, but that every one should fast when he would himselfe, least we should drag. *Ad Quod* seeme to be vnder the law. Behold M.P. very opinion plainly condemned for vult. he. heresie, 1200. yeares agoe: yea, before that time almost 100. yeares, it was ref. 53. recorded for another heresie, by that Godly and learned Bishop *Epiphanius*.

Haresf. Before I end this point I may not forget M.P. owne objectio against him selfe, that (forsooth) some reformed Churches of the Protestants (who cannot erre in his opinion) obserue set dayes of fasting. He granteth that they doe so indeed, but not upon necessity & for conscience sake, but for politike regards: where as the Church of *Rome* holdeth it to be sinne, to desert the set time of fasting, til the next day.

Reply. This answer, first imployeth a notable error, that Protestants are not bound in conscience to obey their ciuill Magistrates lawes, which *Rom. 13.* *S. Paul* expressly condemneth, saying: Therefore be subject of necessity, not vers. 5. only for wrath, but also for conscience sake: Wherefore, the ciuill Magistrates commanding a set fast, the Protestants must of necessity and for conscience sake obserue it; or else, they commit the sinne of disobedience at the least. But besides this absurdity, there is another no lesse, contained in this answer: For I doe aske whether the Protestants lawe of set fasting be good and allowable or no? If good (as M.P. graunth) then Christians surely are

are bound to keepe it, because they are bound to obey their Gouvernors in good matters: and consequently, their liberty of eating may be abridged by their Superiors lawes, by their owne confession: wherefore, they must either condemne their owne Magistrates lawes for nought worth, or else, whether they will or will not, allowe of ours. And that excuse of the diversity of endes, is not to purpose. For if the Magistrates may for a civill respect, restraints our liberty: much more may they doe it for a religious; which is of a higher nature, and more forcible to binde our consciences.

Now to the second point of difference. Where M. P. findeth fault with two petty imperfections in the manner of our fasting, before he commeth to the greatt, to wit: with the permission to drinke water, wine, or eleuaries upon fasting daies; & with the eating of one meale, at, or about noone-tide: which he disproueth first, because it is contrary to the practise of the old Testament.

Indit. 20.

vers. 26.

Or 2. Sa-

muel. 1.

vers. 123

To which we answer: first, that there is no mention made at al, of drinking wine or water, or of not drinking: wherefore, to that part, it is altogether impertinēt. And to speake a word by the way, of drinking of wine upon fasting dayes; it was wholly forbidden in the East Church, where the countries being exceeding hotte, water alone might be drunken without danger of health. In other countries somewhat colder, which have no other drinke but wine and water, as it is in Spain, Italy, and in that climate where Navarra liued: there, wine is permitted on fasting daies, & vsed in the winter season specially; but yet, wel tempered with water. But in England and in other like places, where we have beere: there to drinke much wine on fasting daies, is not tollerable. Touching the other point, of taking the meale about noone-tide, I grant that the Israelites, in the two places cited by M. P. did fast till euening: but we are not bound to conforme our selues to that their fasting. First, because it was an extraordinary fast, and so being but once vsed, might easie be borne for one day. Secondly, mens bodies were in those daies stronger, & better able to beare out a long fast, then they are at these: and therefore, our discreet & deare Mother the Catholike Church, condescending vnto the infirmity of her tender children, doth not exact more then they are wel able to performe, without danger of health. And therefore, albeit in the primative Church generally, when men were stronger both in spirit and body, the lawe & custome was to fast, vntill three of the clocke in the after-noon: notwithstanding, in these later daies, when men are growne weaker, the Church doth not exact any more of vs, then to fast vntill noone, though she like those better, who (being wel able) doe fast longer. Nowe to the maine point of difference of meates.

The Catholikes (saith Master PERKINS) allowe only white-meate on their fasting daies (yea, they allowe not so much neither in Lent, but only fish)

and

and that of necessity and for conscience sake.

True. All Catholics hold themselves bound in conscience, to obey the lawes of their Superiors in these cases, if they be able; if not, to aske leave of their Pastours, to eate that vvhich willserue their turne. But (saith M. PAR. out of the presumption of his owne wisdom) *we hold this distinction of meates to be both foolish and wicked.*

Good wordes Sir (I pray you) for (be it spoken without your disparagement) farre wiser and better men then your selfe, haue beene and are of an other opinion. But he will proue his assertion so mightily, that no man shall be able to gaine-say it. Let vs heare him.

First, it is foolish (saith he) because in such meates as they prescribe, there is as much filling and delight, as in flesh: namely in fish, fruites, and wine.

Howe proueth he this? Neither by reason, nor yet by any authority of either foole or phisicion: and therefore we must needes take him for an odde wiseman, that so lightly vpon his owne phantasie only, durst condemn the constant opinion of all Christians of many hundreth yeares for *foolish and wicked.* But, pleaseth it you to vnderstand (good Sir) that, although there were no difference in the meates; yet, the commandement of our Pastours (being to refraine from the one, and not from the other) were sufficient to make a distinction of meates, and to binde vs to abstaine from them, without any touch of folly. For what difference for delight or filling, was there betweene the forbidden fruite of Paradise and other fruites? Yet, because contrary to commandement, our first parents *Adam* and *Eve* did eate thereof, they became both foolish & wicked: therefore, it is no foolish part to obserue a distinction of meates, vvhhen it is so appointed by our Governours.

To confute him more fully, let vs heare what reason our Pastours had to prescribe such a distinction of meate, fasting being specially instituted to bridle and subdue the vnlawfull desires of the flesh, it was most meete that we should refraine from eating of flesh on fasting dayes; because that the eating of flesh, doth more nourish and pamper vp our flesh, then the eating of fish. For flesh, both in it selfe is more nourishing, as being of a more warme substance and fuller of iuyce, then fish: and againe, it is more like vnto our substance, and so more apt to feed it; and consequently, to make it (like a well fedde horse) more proude and ready to resist reason: and therefore, our Prelates had great cause to forbid eating of flesh, when they would haue vs to tame our flesh by fasting. If some dainty fish be more agreeable vnto some appetites, then some kinde of grosse meate; that is not materiall: For in comparisons if they be equall, the best of the one must be compared with the best of the other, and not the worst of one sort,

sort, with the best of the other. Now, ouermuch filling of our bellies with meate, as ouer charging of our heads with drinke, and hunting after dainty cates; are, by the very light of nature condemned, and so there needed no newe inhibition against them: but the only thing that remained indifferent, was the distinction of meates; wherein the wisdom of the Church hath greatly shewed her selfe: which, to make our fast more agreeable vnto the proper end of it (that is to tame the flesh) hath enjoyned vs to abstaine from flesh. And this was obserued and collected out of the practise of her most wise, holy, and Godly children. For the Prophet *Daniel* when he did fast very deuoutly, abstayned, as from all dainties; so from flesh and wine. *S. Iohn Baptist* (the perfect paterne of mortification of fleshly concupiscence) did neuer eat any flesh: but wilde hony, and locustes were his food. *S. Peter* (as that worthy Doctor *Nazianzen* reporteth) did commonly eat but a certayne kinde of pulse. *S. Mathewe* eat no flesh, but beebes, fruite, and rootes; as *Clement* Patriarke of *Alexandria* hath registered. *S. Iames* (as *Eusebius* rehearseth) neuer ate flesh, nor dranke wine: the like he relateth out of *Philo* in the same booke, of those most blessed Christians of *Alexandria*, gouerned by *S. Marke* the Euangelist. A man may finde very many like examples in antiquity: but that precisely vpon fasting dayes in Lent, we must abstayne from flesh, these Doctors by name doe teach: *S. Basil*, *S. Chrysostome*, *Cyriel Hieron*, *S. Augustine*, *S. Hierome*. These most Godly and most iudicious Fathers, and (with all) best acquainted with the managing of spirituall affaires, are (I hope) rather to be hearkened vnto, in the matter of distinction of meates, and to be esteemed more expert therein, then a million of our fleshly Ministers (whose belly seemeth to be their God) that may in no case abide to be bridged of the bodily pleasures. But to proceede.

You haue hitherto heard howe faintly *M. PERKINS* hath proued this distinction of meates to be foolish: nowe you shall see, howe he doth demonstrate it to be wicked. *Is* (saith he) taketh away the liberty of Christians, by which vnto the pure, all things are pure: and the Apostle biddeth vs to stand fast in this liberty, which the Church of Rome would thus abolish.

Answer. The Roman Church taught long before, and much better then you; that no meates are vncleane vnto Christians, either of their owne natures; or for any signification as they were in the old Testament: and aboue one thousand and two hundred yeares past, condemned the *Encratites* (*Tatianus* disciples) the *Manichees*, and *Priscillianists* for teaching flesh, wine, and many other meates, to be vncleane: but the same Church doth also command, that vpon some certayne dayes, vvhether we are to humble our selues in prayer, and to affix our bodies by fasting;

Cap. 10.
vers. 3.Mat. 3. 4.
Orat. de
Amor.
pauper.L. 2. P. 40.
dag. ca. 2.L. 2. hist.
cap. 22.Cap. 17.
Orat. 2.

de jejun.

Hem. 6.
in Genesi.Catech. 4.
L. 30. c. 8.Faust. c. 3.
L. 2. cont.

Iustinianus.

Galat. 5.

that then wee must abstaine from the more delightfull and nourishing
 foode: as flesh, egges, and white-meate, and be content with one meale
 of fish. This commandement of our Gouvernours, doth not make the meate
 vncleane in it selfe: but vnlawfull for vs to eate of it, for that time only.

But, (saith M. PERKINS) It is against Christian liberty to be debarred of
 flesh at any time, by any Superiour; for God only hath reserved vnto himselfe that
 power, of forbidding to eate meates: so that without his owne expresse inhibi-
 tion, Christians cannot be deprived of any kinde of meate.

Behold an audacious assertion, without any ground: For albeit we
 Christians be exempted from all vncleane meates of Moyses lawe, yet, are
 we subject to the order of our Gouvernours, for the manner of fasting; as
 hath bin proued before. Neither hath God so kept in his owne handes, the
 disposition of his creatures; but that he hath permitted others, to make
 diuers sorts of meates vnlawfull for Christians to eate: as it is most mani-
 fest by the first Councell holden by the Apostles. For they had full pow-
 er to command and enioyne all Christians, to abstaine from all meates offered
 to Idols, from all strangled thinges, and from bloud. How plainly then, doth
 it repugne vnto the expresse word of God, to auerre that God only can
 forbid Christians any kind of meate? Neither be these precisely the Apo-
 stles wordes: stand fast & hold this liberty, which he cited out of the Apostle,
 nor is there any mention made of fasting, but of circumcision; and gene-
 rally of the obseruation of Moyses law. The Apostle doth blame the Gala-
 thians for yeelding vnto the obseruation of it, & biddeth them to flie from
 it, and stand in the liberty of other Christians; who were freed from the
 yoke of Moyses lawe; but not from obedience to their Christian Pastours.
 Howe absurd then was it to alleadge that against Christian fasting, which
 doth nothing at all concerne it?

Nowe to the other place of the Apostle which M. PERKINS toucheth
 by the way, to wit: That certaine departing from the faith, and attending
 vnto the spirit of sorrow, shall teach to abstaine from meates, which God crea-
 ted to be receiued with thankes-giuing. To this Saint Augustine hath an-
 swered directly twelue hundred yeares agoe: for hauing rehearsed
 those the Apostles wordes, he saith: He doth not describe and note them,
 who doe abstaine from such meates, either to bridle their owne concupiscence,
 or not to giue offence vnto the weaknes of others: but them that doe thinke the
 flesh in it selfe to bee vncleane, and deny God to bee Creator of such meates.
 Such verethe Manicheas (as Saint Augustine witnesseth) saying to Fau-
 stus a ring-leader among them: Thou deny the creature of God to be good, and
 say it is vncleane, because the Devil doth make flesh of a more dreggy and base
 matter of euill, &c. So doth Saint Hierome in his second booke against
 Iouinian.

Ab. 15.

vers. 29.

Galat. 5.

1 Tim. 4.

Cont. Adi-

mantum.

cap. 14.

Lib. 30.

cap. 5.

Epiphanius, expound the same place of Saint Paul; and before them *Tertullian* in his Treatise of fasting, saying: that the Apostle there condemned before hand, *Martion* and *Tatianus*. And the very reason, vvhich the Apostle giueth in the text, convinceth those vvordes to be only meant of such as should condemne the meate in it selfe to be vncleane, For it followeth in the text, *For every creature of God is good, &c.* vvherefore, touching this place I vvill conclude vvith these vvordes of Saint *Augustine*: *If Lent* L. 30. cōt.
bee observed of your selves without flesh, and that not superstitionly, but according vnto the lawe of God; see (I beseech you) whether it be not a point of cap. 3.
extreame madnesse, to thinke every abstinence from meate to bee called of S. Paul, the doctrine of Devils.

But *Socrates* (a Christian hystoriographer) saith, *That the Apostles left* Li. 5. hist.
it free to every one, to vse what kinde of meates they would on fasting dayes. cap. 21.

What if *Socrates* say so that was an Heretike, and nothing so wel studied in antiquity, as was *S. Hierome*, who had read all Authours, *Latin, Greeke, and Hebrew*, that vvere to be had in his time? He affirmeth expressly, that Epist. 54. ad Marcellinum.
 it was a Tradition of the Apostles to fast *Lent*, and teacheth abstinence from flesh to be an essentiall part of fasting: as also *S. Augustine* in the place last cited, holdeth it to be a diuine lawe, to fast from flesh in the *Lent*. And diuers and many other ancient Fathers, the least of whome is of twenty times more credit then the *Novatian* Heretike *Socrates*: vvho also in the very same place (if his booke be not corrupted) sheweth himselfe very ignorant in the fast of the *Romans*. For he there saith, *That they fasted but* Lib. 5. cap. 21.
three weekes before Easter; and in those three weekes also, excepted the Saturdayes: both which are very false. For *Leo* the great, who liued at the same time, and was Bishop of *Rome*, and therefore knewe the fastes of *Rome* better then he, teacheth very formally; *That they fasted then six whole weekes before Easter.* Furthermore, that they fasted all the yeare long at *Rome* on Saturdayes, *S. Augustine* is a most sufficient vvitness; so farre were they Serm. 3. de Quadragesima. Epist. 86.
 at *Rome*, from excepting to fast on Saturday in *Lent*, as *Socrates* fableth. Yea, *Gregory* the great vvho liued not long after *Socrates*, doth testifie; Li. 3. Dialog. c. 33.
 that at *Rome* all euen vnto little children, doe fast vpon Saturday, *Easter-*
ewe.

But *Spuridion* a very holy man in *Lent* dressed swines-flesh, and set it before a stranger eating himselfe, and bidding the stranger also to eate: vvhose refusing and praefessing himselfe to be a Christian; therefore (saith he) the rather must thou doe it: for to the pure all shinges are pure, as the word of God teacheth Hist. Trip. li. 1. c. 10.

Answe. In time of sickenesse or extreame necessity, it is lawfull (with the consent and licence specially of our Pastour) to eate flesh, either in *Lent*,

*De obser.
jejunij.
cap. Con-
siliu.*

or vpon any other fasting day: as all men skilfull in cases of conscience, doe teach, being therevnto warranted by the Canon lawe. This vvas the case of that stranger with *Spiridion*, vwho had not so much as one morsell of bread in his howse, or any other thing, sauing some swines-flesh powdred vp; as the text doth plainly testifie: and therefore he seeing the poore trauailer very vveary after his journey, commanded some of that salted porke to be dressed to refresh him. Besides, *Spiridion* asked fast pardon of God, before he set it before the stranger; and the stranger refused at the first to eate of it, because it was against the custome of Christians: both which circumstances doe evidently conuince, that no flesh was to be eaten in that time of Lent, had not very necessity with the leaue of such a godly Bishop as *Spiridion* was, made it lawfull: so that this story, so often alleadged by the Protestants against abstinence from flesh on fasting dayes; doth much rather confirme such abstinence, then make any thing against it, all circumstances of it duely considered.

Before I come vnto the third point of difference, I will briefly runne over three objections, which M. PER. here maketh for vs. The first: *Ionadab commanded the Rechabites to abstaine from wine which they obeyed, and are much commended for it by God: much more (therefore) ought we to obey our Superiours commanding abstinence from some kinde of meates.* He answereth, that this commandment was not given by Ionadab in way of religion, but for politike regardes.

Reply. This he saith only but proueth it not. But suppose it were so, it would not serue his turne: for if he were obeyed for a ciuill respect, much rather ought he to haue beene obeyed for an ecclesiasticall and religious.

Dan. 10. vers. 3. The second objection. *Daniell, three weekes together abstained from flesh, and his example is our warrant. M. PER. answereth: that Daniell abstained freely, but the Popish abstinence from flesh standeth by commandment.*

Reply. *Daniell* fast was of his owne deuotion, and consequently his abstinence from flesh, free: but our ordinary fasts are by commandment; and therefore by obedience we are bound to abstaine from flesh. Nowe, we vse the example of *Daniell*, not to proue that we are bound to fast; but that on fasting dayes we should for-goe the eating of flesh, as he did.

But M. PER. addeth: *If we imitate Daniell in refraining from flesh, why doe we not imitate him also in abstaining from dainties and symmentals?*

Answer: They doe better that imitate him in one good point, though they doe not in all; then they that followe him in none at all. Besides, all curious dainties are forbidden, not only on fasting dayes, but at all times, both

both by the light of nature, and by our learned Pastors: but because that may be dainty to one, which is but ordinary and meete for another (their complexion and education considered) a certaine order could not be set for all sortes of people, touching dainty meates: wherefore, they are left vnto the rule of reason for that point, and to the instruction of their Pastours. Nowe we confesse with *Melaunt*, that in ancient times, men were much more feruent in fasting then they be nowe a-dayes, because the charity of many is growne colde: but yet (God be thanked) there be many religious persons and also others among vs, that doe an hundred times more deuoutly fast, then the *Protestants* vse to doe; who making the liberty of Christians, the occasion of fleshly licentiousnesse, haue among their followers (wholy in manner) runated and rooted out all austerity of life, and Ecclesiasticall discipline.

Thirdly (saith *M. P. 12.*) they alleadge the diet of *Iohn Baptist*, whose meate was locustes and wilde bony: and of *Timothy*. who abstayned from wine. *Matth. 3. 1. Tim. 5. vers. 23.*
Answer. That abstinence which they vsed was only for temperance sake, and not for conscience or merit: let them proue the contrary if they can.

Reply. Valiantly spoken: but vvhy did he not proue his assertion? what was it, because he could not? the contrary is very easie to be proued. For if that diet of *S. Iohn Baptist* was only for temperance, then (belike) if he had eaten meate as other men did, he had beene intemperate, and sinned in gluttony: which if it be absurd to thinke, more absurd is it to say, that his continuall abstinence, was only for temperance sake.

Nowe to the third and last part of our difference. *Catholikes* make abstinence it selfe, in persons fitly prepared, to be a part of the worshipping of God: but we take it to be a thing indifferent in it selfe: but yet well vsed, to be a proppie or furtherance to the worshipping of God.

It grieueth me to see the doubling and deceite, that this Minister many times vseth. Doe *Catholikes* make fasting of it selfe, vvithout his right end and all due circumstances, a part of Gods vvorshippe? if he say so (as his vvordes leade a man to beleewe) he belyeth vs shamefully. For vve hold that no worke, be it neuer so good in it selfe; yet, if it want either a good end, or any other due circumstance, it is not good or pleasing to God. The point then in difference is this, that vve esteeme fasting duly performed, to be a part of Gods worshipping, and to appease his vvraeth towards vs, to satisfie for the temporall punishment of our finnes, and finally to be meritorious: which I will in a word confirme here, referring him that desireth to see more, vnto the seuerall Questions before handled, of Satisfaction, and Merits.

First, that God is thereby worshipped, it is set downe plainly in holy *Zur. 2. 37.*
Scripture.

Scripture. *Once by fasting and prayers, serued (or worshipped) God; as the*
Rom. 12. Greeke word Latreuosa *signifieth. Again, exhibite your bodies (by fa-*
vers. 1. sting as the best Expositors declare) a living Host (or Sacrifice) holy, and
pleasing God. And the reason is manifest: for vvhhen vve for his sake,
doe afflict our bodies, both to master the euill passions of it, and that our
minde may more freely and seruently meditate vpon God, it cannot but
be a gratefull seruice vnto him.

Secondly, that vve by fasting and humbling of our selues before God,
 and punishing our bodies there-by, for our former faultes doe appease,
 and pacifie the vvrath of God, may be proued by many examples of the
 old Testament; but these two may serue the turne, which M. PERKINS
 toucheth. The first of the Nininites, vpon whom God took mercy at the
 contemplation of their fasting, and other workes of penance: so saith the text;
Iona 3. And God sawe their workes, &c. And had mercy vpon them: and therefore,
vers. 10. vve condemne M. PERKINS extrauagant glosse of Orleans (as they say)
vvhich corrupteth so much the text; That the Nininites (forsooth) laide
bold on Gods mercy in Christ by faith. For that the Nininites (being Gentils)
had euer heard of Christ, or knewe the mystery of his mediation, Master
PERKINS vwill neuer be able to proue.

The second example is of King Achab, vvhoe being threatned vvhith
 great punishment according to his deserts, fearing the iust iudgements
 of God, did fast and doe great penance: Whereupon, God delaide his
 punishment. And M. PERKINS doth greatly ouer-shoore himselfe, in
 affirming that this his repentance was but hypocrisie; vvhhen God himselfe
3. Reg. 21. doth say to Elias: Hast thou not seene Achab humbled before me? Therefore,
vers. 29. because he hath humbled himselfe for my sake, I will not bring euill vpon his
house in his dayes, but in the dayes of his Sonne. God saith that Achab vvas
humbled for Gods owne sake: and M. PERKINS blusheth not to cor-
rect him, and giue him (as it vv ere) the lie, saying; that it was but in
hypocrisie: no meruaille if this man be bold with God his Church, that
Serm. de feareth not to controule God himselfe. S. Cyprian testifieth plainly,
Lapp. that by fasting we asswage and mitigate Gods angre, saying: Let vs ap-
Joel. 2. please his wraith (as he himselfe admonisheth vs) by fasting, weeping, and
lamentings.

The third fruit of fasting is, to satisfie for the temporall punishment
 due vnto our sinnes, after the remission of the eternall: vvhich very rea-
 son perswadeth, that they who haue offended God, by taking vnlawfull
 pleasures of the flesh, should by suffering some bodily chastisement,
 recompence for their former faultes. For as saith Tertullian: *Enen as first*
Lib. de je- the vse of meate did vnder vs: so fasting may satisfie God: vv huch might be
genio. confir-

confirmed by the example of King *David*, and many others. But *M. PER.* crieth out and saith: *It is blasphemy to hold, that any other meanes should be ap-
plied to satisfie for sinne, besides Christes passion.* To this I have answered at
large in the question of satisfaction: here I say in a word, that all mortall
sinne, and the eternall punishment due vnto sinners therefore, is freely
through Christ remitted to euery repentant sinner; but there remaineth
after that remission, other temporall paine to be endured by the party him
selfe, as wel to make him conformable to Christ his head, as in punishment
of his vngratefull fall, after he was once freely and fully pardoned.

Fourthly, fasting is very meritorious in Gods sight, as Christ saith ex-
pressly, when commanding vs to fast (not vpon vaine glory as the *Phari-
sees* did, but to please his heavenly Father) he addeth the reward: *And* *Math. 6.*
thy Father who seeth thee in secret, will repay thee. *vers. 18.*

And to *Daniel* the Angell saith: *Because from the first day that thou hast fasted* *Dan. 10.*
thy hart to vnderstand, thou diddest afflict thee in my sight (which was by fa- *vers. 12.*
sting) *thy wordes were heard, and I came for thy speeche sake.*

S. Paul (that chosen vessel of election) doth chastise his body (which was *1. Cor. 9.*
specially by fasting, as *S. Chrysostome* and the other Interpreters doe take *vers. 27.*
it) & brought it vnder into bondage, least whiles he preached to others, he himselfe
might become a reprobate.

If one would stand to collect the Sermons of the
holy Fathers, made in the praise of fasting, he might fill a whole volume:
take for a taste these few words out of *S. Basil*. *Moyſes durst not haue as- Homil. 1.*
cended into the mountayne, vlesse he had bene fenced with fasting: by fasting he *de jejuni.*
receined the Commandements. *Written in a table by the finger of God.* A little
after: *Fasting leadeth vs to God, feasting to destruction.* *Samuel was by fasting*
and prayer obtayned of God. *What made the most valiant Sampson inuincible?*
Was it not fasting? through which he was conceived in his mothers wombe: fasting
conceined him, fasting nourished him, and fasting made him strong. *Fasting breed-*
eth Prophets, it strengthneth the mighty, it maketh lawe-makers prudent and
wise: besides, it chafeth away temptations, and armeth a man to Godlinesse: it
sanctifieth the Nazarite, perfecteth the Priest. *Neither is it lawfull to touch*
the Sacrifice without fasting, not only in this our mysticall and true adoration
of God; but in that also which was a figure of it. *Fasting made Elias a beholder*
of a great vision: for after he had by forty daies fast purged his soule, he sawe
God, as farre-forth as it is lawfull for a man. And much more to the same
purpose.

The Puritans fast here commended by Master *PERKINS* is described
and proscribed by the Prophet *Esa. 58. vers. 3. and 4.*: *Behold, in the*
day of your fast, there is found your owne will: behold, you fast to strife and
contention, &c. For their fast is not prescribed by publike authority of the
state.

state, but out of their owne priuate Preachers fancy; and their exercises therefor the greater part, are inuectiues and raylinges against the Pope and Papists, and (perhaps) against the state also: to vvhom that worthy *Deuiliſh* saying of *S. Augustine* may be applyed. *Deſt thou duely tame thy owne members or body, who tearest the members of Chriſt?* And whereas in ſuch time of common calamity, deuout men vvere vvvont in ſacke-cloth to humble themſelues before God: they meete (I warrant you) clothed in their beſt, and that trimmed vp curiouſly; ſo that they faſt to ſtriſe, and to fulfill their owne fancy.

Finally (it ſeemeth) they faſt certaine houres the longer, that they may afterward vvith better appetite, feede vpon a large and dainty banquet, vvvhich is alwayes lightly provided, at the end of their holy exerciſes of ſpeaking. Such faſters *S. Augustine* noteth with a blacke-cole; vvhen *Psal. 44* he ſaith: *Faſting is not commended in him, who reſerueſt his belly for a full ſupper*; as they, vvho vvhen they haue faſted till three a clocke after noone, doe then or ſhortly after, fall vvith better appetite, to a full meale of the beſt meate that they can provide.

Thus much of faſting.

Nowe to the ſtate of perfection.

OF THE STATE OF PERFECTION.

M. PARKINS Page 232.

BEcauſe M. PARKINS here doth not deale vvrightly, but vvnder the title of our conſents, putteth downe their owne doctrine, farre diſſenting from ours, I will firſt out of him, deliuer their opinion touching the perfection of man, and then declare ours; that vve may vvith more perſpicuity perceiue the difference.

He in his firſt concluſion graunteth, *That all true beleeuers haue a ſtate of true perfection in this life.* Which perfection (ſaith he) conſiſteth in two partes: The former is, the imputation of Chriſtes perfect obedience vnto vs; The latter is, a certayne ſincerity and vvrightneſſe, ſtanding in two thinges: The firſt, is to acknowledge our owne imperfection; The ſecond, to haue a conſtant purpoſe, endeauour, and care to keepe not ſome fewe, but all and euery Commandement of the Lawe of God. And this endeauour is a fruit of perfection, in that it proceedeth from the regenerate: For, as all men through Adams fall, haue in them by nature the ſeedes

of all sinne, the sinne against the holy Ghost not excepted: so by grace of regeneration through Christ, all the faithfull haue in them likewise, the seedes of all ~~virtues~~ necessary to saluation: and thereupon, they both can and doe endeauour to yeeld perfect obedience vnto God, according vnto the whole lawe; and so they may be termed perfect, as a child is called a perfect man: whotrough be want the perfection of age, stature, and reason; yet, be hath euery part and faculty both of body and soule, that is required to a perfect man.

Hitherto M. P. R. In whose discourse of perfection, I finde many imperfections. For to omitte the imputatiue part of mans perfection (which I haue disproued in the question of justification.) Howe can it well hang together, that one and the same point of mans perfection (to wit: an endeauour to keepe all Gods commandements) is both an essentiall part of it; and yet but a fruite issuing out of it? as M. P. R. maketh it in expresse termes, and that within the compasse of fewe lines. For if this good endeauour, be but a fruite of perfection, proceeding from a man regenerate, as he saith in the later place: then surely the man regenerate vvas perfect before hee had that fruit; and so can it not be any substantiall part of perfection, as he before appointed it. Further, if he meane that the inward and inherent perfection of the regenerate, doth wholly consist in the seedes of vertue, either he taketh the seedes very improperly for the corne, and perfect vertues themselves: or else, he leaueth his perfect man (as the *Heathen* Philosophers did a babe newly borne) like vnto a rased paire of tables, altogether imperfect; hauing nothing written in them, but an aptnesse only and capacity to receiue much, if it be by diligent endeauour afterward filled. But it is much to be wondered at, that he is become so exact a censor, as to require in his imperfect perfect man, *A constant purpose, endeauour, and care to keepe not some fewe, but all and euery Commandement of the lawe of God.* Hath he not often before; yea, doth he not in this very question take it for certaine, that no regenerate man can fulfill the lawe? which if it were true, howe can any haue a constant purpose to keepe it? For (as both Philosophers and diuines doe teach in schoole, and very reason informeth euery one of meane vnderstanding at home) no man vvell in his wits, can haue a full purpose and determination to doe that, vvhich he knovveth to be impossible for him to doe. Who euer endeauoured to leape ouer mountaines? or had a speciall care to build Churches, not knowing any possible meanes to effect them? M. PERKINS then was very euill aduised to counsaile his regenerate man, to haue a constant purpose to endeauour, and care to keepethat, which he teacheth to be impossible for him to fulfill and accomplish. Nowve to the doctrine of the *Catholikes*.

We teach first, that a man baptised and in the state of grace, hath in

N. j.

him

In his
reason.

him not the seedes only of all vertues both morall and diuine, necessary for his sanctification, but the vertues themselves, infused and powred in his soule, by the bountifull hand of God, through the merits of Christ Iesus our redeemer, without any desert of ours: vvhereby man is made able vvith the assistance of Gods grace, to ouercome his owne euill passions, and to fulfill all Gods Commandements. And this kinde of perfection vve hold, to be freely bestowed vpon euery Christian at his first justification, of vvhich I haue treated at large in that question. A second kinde of perfection there is, vvhich consisteth in the perfect and complete subduing of all such disordinate affections; such a complete mortification of them I doe vnderstand, as the frailty of our nature doth permitte in this life, vnto vvhich the best men (after long exercise of all kinde of vertue) doe attayne. Of neither of these two states of perfection doe vve here entreate: but the present controuersie is about a third kinde of perfection, vvhich is (as it vvere) placed betweene the other two, more perfect then the first, and not so perfect as the last: but it is a more speedy and ready vvay to the later, and consisteth in the obseruation of some such extraordinary vvorkes, that be not commanded of God, as necessary to saluation; but commended, as thinges of more excellency, and left vnto our free choise vvwhether vve vvill vndertake them or no. For example, God forbiddeth vs to commit adultery: but he doth not command vs to proffesse virginity, and to liue alwaies a single life; the vvhich yet he recommendeth, and exhorteth vs to embrace, saying: *There be some that make themselves Eunuches for the Kingdome of heauen*; adding, *He that can take it, let him take it*: so he forbiddeth to steale; but counsaileth only to *sell all we haue, and to giue it to the poore and to followe him*. Out of vvhich and the like places of holy Scriptures we gather; that there be diuers blessed good vvorkes, vvhich are not commanded by any precept; yet, counsailed and perswaded as thinges of greater perfection, vvhich are also called vvorkes of *supererogation*, by a name taken from these vvordes: *Quisquid supererogaueris*, vvhere the good Samaritane told the Inne-keeper, that vvhatsoever he should lay out, ouer and besides that vvhich he had giuen him, should be repayed him at his retourne. These vvorkes of perfection and supererogation, the Protestants may not abide, in shewe (forsooth) of profound humility, because all that we can doe, is nothing in respect of that vvhich we ought to doe: but (in deede) vpon enuy and malice towardes religious men and vvomen; the lustre and fame of vvwhose singular vertue, doth mightily obscure and disgrace their fleshly and base conuersation, vvho commonly passe not the vulgar sort in any other thing, but in tongue and habie.

M. PERKINS in his second conclusion, alloweth only vnto our Saviour Christ, workes of supererogation, because he alone fulfilled the lawe: wherefore (saith he) his death was more then the lawe could require as his bandes being innocent.

But if I list to take advantages as he offereth them, I could tell him, that although the lawe could exact nothing at Christs handes, hee being God and aboue the lawe; yet, al that euer Christ did was commanded him by his Father: and therefore by a certaine vncertaine rule of M. P. (to wit, *That no worke commanded: can be a worke of supererogation*) he could not doe any worke of supererogation, being bound to doe all he did, by commandment of his heauenly Father, whome he was bound to obey.

But to come to the point of our difference: we hold that there be many workes of perfection, vnto which no man is bound; neuerthelesse whosoever shall performe any of them, they shall haue a greater crowne of glory in heauen for their reward. M. P. goeth about to disproue it, by prouing that no man can fulfill the lawe of God in this life, much lesse doe workes of supererogation. I say that he taketh not a direct course to improve our position. For albeit a man could not fulfil the law, yet, may he doe many of those workes of perfection: for a man may lead a chaste life; & yet sometime in a passion fall out with his neighbour, and hurt him in word or deede, or sweare, and so offend in choller: for this sometime hapneth; and then the workes of perfection not commanded, being done by such a one, may the sooner purchase him pardon, and be great helpes to him, towards the fulfilling of the lawe: wherefore, Master PERKINS erreth in the very foundation of his prooves; notwithstanding we will heare his arguments, because they serue to fortifie an other odde sconce or bulwarke of their heresie, to wit: *That it is impossible to keepe Gods Commandments.* The first, he propoundeth in this sort.

In the morall lawe two thinges are commanded: first, the loue of God and man; secondly, the manner of this loue. Nowe the manner of louing of God, is to loue him with all our hart and strength: Thou shalt loue the Lord thy God, with all thy hart, and with all thy soule, and with all thy strength, and with all thy thoughts, &c. As Bernard said: The measure of louing God, is to loue him without measure; and that is, to loue him with the greatest perfection of loue, that can befall a creature. Hence it followeth, that in louing God, no man can possibly doe more then the lawe requireth: and therefore, the performance of all vowes and of all other duties, come to short of the intention and scope of the lawe.

Answer. To loue God with all our hart, and strength, &c. may be vnderstood in two sorts. The first is to loue him so intirely, that we loue no other thing with him, in any such degree, as may not well stand with his loue:

and also that in Gods service (when his honour shal so require) we are ready to imploy our vvhole strength, hart, and life; and in this sence every good Christian doth loue God, with all his hart, and may doe (besides his bounden duty therein) many other good vvorkes: because the precept being affirmatiue, doth not binde for all times; but only nowe and then, when occasion so requireth. Secondly, the wordes may be taken to signifie, that we should alwayes (with all the powers of both body and minde, and that at the vttermost straine) loue, honour, and serue God: and so taken, it is fulfilled in heauen, but cannot be performed on earth by any mortall creature, with ordinary grace; because we must sleepe and eate sometimes, and doe many other thinges besides, though not contrary to the same loue. In the first sence we are commanded to loue God with all our hart, &c. And in the second, it is no commandement, but only a marke for vs to ayme and leuell at; but no man vnder sinne is bound to attayne vnto it.

To that of *S. Bernard* I answer, that to loue God as much as he is to be loued, is to loue him infinitely, which none can doe, but only God himselfe. If he meane that we must loue God without measure: then he is to be vnderstood, that in the loue of God, there be not (as in the matter of other vertues) two extremities; too little and too much: only there may be too little, but there cannot be too much; yet, there is a certaine measure or degree, to which every one is bound to attaine: whither, if he haue gotten, he loueth God with all his hart, as before hath beene declared. Now beyond that degree, the perfecter sort of Christians doe mount, and so much the more, by howe much they doe proceede in that perfection: yet, in this life they can neuer attaine to loue God, so feruently and so perfectly, but that they may alwaies encrease and loue him more and more; & so there is not a prefixed meere stone, or limit of louing God: in which sence only, we may truly say; that God is to be loued without measure: but that is (as I said before) rather a marke that vve should shoot at, and the end of a commandement, then a thing commanded.

M. PERKINS second reason. *The compassse of the lawe is large and comprehendeth commandements, not only negative but also affirmatiue, and in the negative be not only forbidden the capitall sinnes, as murder, adultery, thefts: but all finnes of the same kinde, with all their occasions, &c. And in the affirmatiue are commanded not only the contrary vertues, but all helpes and meanes, whereby the said vertues may be preserved: thus doth our Saviour himselfe (saith he) expound the lawe. Vpon which ground he concludeth, that all duties pertayning to life and manners, come within the list of some morall commandement.*

Answer. The Commandements are but tenne, and the exposition which

which our Sauour made, contained vwith in the compasse of two Chapters, as he confesseth: wherefore, it is not a thing either impossible or very difficult, to learne and obserue them, with all their necessary branches and clauses. Nowe to say, *That all duties of life appertayne vnto them*, is both false, and not to the purpose: for first, it is most euident, that the vvhole matter of the Sacraments, and vvhatsoeuer else is proper vnto vs Christians by the doctrine of the Gospell, and not common vnto vs with the *Iewes*, is ouer and aboue the tenne Commandements. I said also, that the answer is impertinent: for it proceedeth only in duties of life, and we create here of such points of perfection, which no man in duty is pressed vnto; but only may followe of deuotion, for his aduancement in vertue and Gods fauour. The other reasons following I haue answered in my former part, yet because some will be vnwilling to be so often referred vnto another volume, I will here againe briefly answer them.

M. PERKINS third reason. *When we haue done all those things that are commanded vs, we are vnprofitable seruants. we haue done that which was our duty to doe.* Luc 17.

Can any man tell to what purpose this sentence is cited here? Is it to proue that we cannot keepe the Commandements? but it supposeth the flat contrary, to vvit: that the vnprofitable seruant had done all those things, that vvere commanded him; for he must say as it is in the text, *When he hath done that which was commanded, &c.* Or it is to disproue workes of supererogation and counsaile; but it hath not one worde of them, but speaketh only of workes commanded, which *S. Ambrose* noted 1200. yeares past, saying: *This doth not the Virgin say, this doth not he say who sold Deuidus. all (to wit, we are vnprofitable seruants:) but looking for a reward, they say with S. Peter, Lord we haue left all, what therefore wilt thou giue vs? &c.* Matb. 19.

But M. PERKINS will confute *S. Ambrose*: for he saith, *That things commanded in that they be commanded, are more excellent then things left at liberty.*

What is this to the matter? doth Christ speake of counsailes left to our liberty in that text, because commandements be more excellent? vvhata sencelesse reply is this? Of like stuffe is his other shift, *That counsailes are thought more hard then commandements: and therefore, if a man cannot profit himselfe by obseruing the easier, much lesse by obseruing the harder.* First, this is cleane besides the purpose; then it is also false. For no men commonly can profit themselves so much by things easie to be done, as by some other things hard to be done: for the more excellent that things are, so much the more difficult are they to be compassed and done, according to the *Latin Adage: Quo difficilins eo pulchrius.*

M. PERKINS saith : *Papists answer secondly, that although we be vnprofitable to God : yet we are profitable to our selues.*

Reply. This is reported to the halfe : for we say, that to God in himselfe, no profit can arise from vs, who needeth none of our goodes or seruice ; but in the Ministry of his Church, he hath great seruice and honour done him, by the industry and diligence of good men : and therefore doth S. Paul say expressly : *That men cleansed from sinnes, become profitable seruants vnto our Lord*, which is venerable Bedes exposition vpon this passage of S. Luke.

2. Tim. 2. vers. 21. But Master PERKINS saith, *That they are neyther profitable to God, nor to themselves : because the Master there doth not so much as thanke that seruant.*

Reply. Masters in deed doe not commonly thanke their seruants, when they haue done their duties : but yet, they pay them their wages, and giue them preuilegments also, if they like their seruice ; and so the seruant reapeth commodity and profit by his seruice ; though he be not thanked at his Masters handes. But we serue so kinde a Master, that will before his Father and all the company of heaven, thanke his seruants, and say vnto them : *Well saue thee, good and faithfull seruant, because thou hast bene faithful ouer a fewe thinges, I will place thee ouer many, enter into the joy of thy Lord.* A third answer Papists may make vnto Master PERKINS, and tell him, that hee hath desperately corrupted the text, and omitted a vvorde, vvhich altereth the vvhole sentence. Christ saith not ; *When you haue done all that is commanded, you are vnprofitable seruants* : but, then say, *that you are vnprofitable seruants*. That is : haue you then an humble opinion of your selues, and thinke rather vpon your owne imperfection, then of your vvell-doing ; and if you finde all vvell, thanke him that gaue you the grace to performe it, and confesse that you haue done but your duty : and leaue it to your good neighbour, to praise you if he please, and to God to recompence you : so doth S. Chrysostome interpret this place. But Master PERKINS to preuent this answer, thought it policy to strike that vvorde out of the text. O vvorthy cutter of Gods vvorde !

His fourth reason is : *That it is not in the power of man to keepe the lawe : much lesse is he able to doe any worke that is beyond and aboue the lawe.*

Page 78. *Answer.* The antecedent and consequent are both false : that vve be able with the helpe of Gods grace, to keepe the lawe, is proued in a whole question of the first part. That we may doe some workes of supererogation (albeit we fayled in some workes of the lawe) hath bene proued in the beginning of this question. For though one vvorke of countenance
faile

saile be harder to doe, then one worke of the lawe; yet, is it of more difficulty to keepe thirty precepts of the lawe, then three counsailes: and againe, a man may be more diligent in obseruing counsailes, then commandements, and so obserue them better.

Nowe to the arguments for the *Catholike* party. The first is taken out of the Prophet *Esay*: *Our Lord saith vnto Eunuches that keepe his Sabbaoth, Cap. 56. and choose the thing that pleaseth him, &c. He will giue them a place and a name, better then to the Sonnes and Daughters, an euerlasting name that shall not perish.*

Hence we thus reason. Vnto Eunuches that choose the thing which pleaseth God (that is, make choise of a single and chaste life) God will giue more grace in this world, and more glory in the next, as *Saint Augustine* also expoundeth it. Nowe, no man is bound by the lawe to professe virginity, as *Saint Paul* declareth: vvhwherefore, the obseruation of virginity is of counsaile and supererogation, very pleasing to God if it be performed: yet, not commanded. Master PERKINS answereth: *That to such Eunuches a greater reward is promised, not for profession of their chastity, but because they obserued the Lordes Sabbaoth, and kept his covenant, which is (saith he) to beleene the wordes of God, and to obey his Commandements.*

Reply. This cannot be said: for vnto those Eunuches, *A greater reward is promised then vnto other Sonnes and Daughters*, that is: then to others of the faithfull. Nowe that greater must be due vnto them for some thing in them, which was not to be found in other of the faithfull; But to beleene the word of God, and to obey his Commandements, is a thing common vnto all that are to be saved: therefore, it followeth necessarily, that for their chastity wherein they excelled others, they are preferred before others; which is confirmed by that place, where it is said: *That they that are Virgins (because they were Virgins) doe sing a song, that no man else can sing: See S. Augustine cap. 29. de Virg. and in the Chapter of vowes in the former part, where this argument is more largely proued.* Apo. 14

The second argument: our Sauour Christ saith, *That there are some who haue made them-selues chaste, for the Kingdome of Heauen, and bid- deth them that can take that course of life, to take it: therefore, the vowe of single life is vvarrantable by the worde of God, and hath a special promise of glory in heauen, and yet is not commanded: vvhence it evidently followeth, that there are vvorke of counsaile, ouer and besides the Commandements of God, left to the free choise of men.* Master PERKINS answereth: *That some hauing the gift of continency, doe leade a single life, that they may with more liberty and lesse distraction,*

distraction; for the good state of the Church of God, or the kingdom of grace in themselves, and others: this (saith he) is all that can be gathered out of this place.

Not all, but so much as out of which, there necessarily followeth, to wit: that by profession of chastity, as they doe more benefite the Church of God; so consequently doe they more please God; and deserue of him a greater reward: and that chastity being only counsailed and not enioyned by precept, it is a worke of supererogation and perfection.

Matth. 19. The third argument: Christ saith vnto a young man: If thou wilt be perfect, goe sell that thou hast, and giue to the poore, and thou shalt haue a treasure in heaven: and come and follow me. Hereupon we inferre, that he who forsaketh all to follow Christ, shall haue a treasure (that is) a greater measure of glory in heaven; and yet, that this is not commanded any man, but commended to them, as being a worke of greater perfection: If thou wilt be perfect, &c. goe sell all, &c. M. P. E. answere is, that Christ to discouer to this man the secret corruption of his owne hart, commanded him to goe sell all: and so this is a commandement of tryall, not common to all, but speciall to him only; as the sacrificing of Abrahams sonne was only to Abraham, and not so be drawne for an example to others.

Ibidem. Reply. First, Christes wordes doe shew manifestly, that this was no absolute commandement; not so much as to that young man, *To sell all:* but conditionall, if he aspired vnto greater perfection, then the keeping of the commandements. For he was first bid to *keepe the commandements*, if he would haue life euermlasting, and he answering that he had so done from his youth, and desirous to knowe what was yet wanting vnto him: then Iesus looking on him, loued him, as it is expressly set downe in the text; so farre off was he from mistaking or taxing of him: and after said, *That if he would be perfect, he should goe and sell all;* so that M. P. E. idle paraphrase, is flat against the text. Again, as Christ's speech in the beginning to that young man (*If thou wilt haue life, keepe the commandements:*) is to be extended vnto all others, who if they keepe Gods Commandements, shall be saued as well as that young man: so these his later must be common vnto all, that tend to perfection. Moreouer, this exposition is confirmed by the question of S. Peter following in the same Chapter; *Lord (behold) we haue forsaken all (we haue done that which thou didst counsaile vnto that young man) what reward shall we therefore haue:* which argueth, that Christ did not only exhort that young man to forsake all; but that whosoever should so doe, to followe Christ, should be highly rewarded for it: and that (as Christ himselfe there promiseth) *He shall therefore receiue an hundred fold, and life euermlasting.* Finally, the practise of the best Christians recorded in the Acts; *Who sold all, and laid the price of it, at the Apostles feet;* and the Commentaries of

*Cap. 4.
vers. 37.*

of the Doctors, doe most manifestly confute this miserable fluffe of the Protestants : for they all teach it both to be a counsaile, and that also generally vnto who soeuer pleaseth to take it.

The fourth reason. *As concerning Virgins I haue no commandement of our Lord, but counsaile I giue, as hauing obtained mercy of our Lord to be faithfull.* 1. Cor. 7. vers. 25. This counsaile he exprest : *I would all men to be as my selfe,* (that is) to liue vnmarried; saying also, *That he who marieth doeth well, but he who marieth not doeth better :* whence it followeth most plainly, both that chastity & single life is counsailed, not commanded; & that it is better so to liue, then to marry. M. P. answereth with the old Heretike Iouinian, *That it is better in some temporall respect, because single men are freed from many worldly cares, which married men be clogged withall.* But that most worthy Doctor S. Augustine hath rejected this answere many hundred yeares past, saying : *They doe marvellously doe, who thinke the goodnes of this chastity, not to be necessary for the kingdome of heauen, but for this present world : which he confirmeth by the Prophet Esay 58. by our Sauour Mathew 19. and Apocalips 14. which are cited before; and his wordes I haue alleadged at length in the question of vowes : wherefore I omitte them here.* But we neede no other then S. Paul himselfe in the same Chapter, to teach that single life is better, as for the auoiding of worldly busines, so for pleasing of God : who making an *Antistasis* betweene the Virgin and the married woman, saith : *The Virgin is careful for the thinges that appertaine vnto our Lord, how she may please God, and be holy in body and spirit : whereas the wife is carefull of this world, and how to please her husband ; so that for sanctification of body and soule, and for pleasing God, virginity (by the expresse sentence of the Apostle) is better then mariage : and therefore, they must needes be much blinded with partiality, that cannot see it ; or obstinately bent against the truth, that seeing it, will not confesse it.* Vers. 32. 33. 34.

The fifth argument. *It is good for me to dye rather, then that any man should make my glory void.* For if I Euangelize, it is no glory to me : for necessity lieth vpon me, &c. What is my reward then ? that preaching the Gospell, I yeeld the Gospell without cost. Out of which wordes we collect, that S. Paul preaching the Gospell on his owne charges, without any cost vnto his Auditors, did a worke of supererogation ; and that therefore he expected both glory, and reward at Gods handes. M. P. answereth : *That generally it was in Pauls liberty to preach the Gospell freely, or not to doe it : but in Corinth vpon speciall circumstances, he was bound in conscience to preach it freely, as he did, by reason of false teachers, who would other wise haue taken occasion to disgrace his ministry, and haue hindred the glory of God : Now it was Pauls duty to prevent that hindrance.* 1. Cor. 9. vers. 16.

Reply. *S. Paul* himselfe hath confuted for vs, both partes of this answer. The former (*That he was bound to preach freely in that place*) in these wordes: *If I preach, it is no glory to me; so that if he were bound in conscience to preach freely, he could expect no such glory, as he speaketh off; and yet he saith, That he would rather die, then lose that glory and reward: whence it appeareth plainly, that he was not bound in conscience to preach there of free cost; which he also most largely proueth from the third verse of that Chapter vnto the three and twenty: By Moyses lawe, by Christes Commandement, by the example of all the other Apostles, and by many comparisons, and reasons; so that nothing is more cleare, then that he might haue liued at Corinth, as well as in other places, on their charges to vvhich he preached. And by his whole discourse, a man may easily gather, that the false teachers did (cleane contrary to M. PARRINS imagination) accuse him for not taking his charges, as the rest did: vvhereupon, they maliciously gaue out, that he was no Apostle, nor had not the freedome to liue by the Gospell, as the Apostles had; to vvhich in the beginning of the Chapter he answereth. Am I not free? am I not an Apostle? and, my defence to them that examine me is this: haue not we power to eat and drinke, as also the rest of the Apostles? &c.* Where he proueth that he had power so to doe; yet would not vse that power, but preach freely: both for his owne greater glory and reward in heauen: and also, that no kinde of let might be giuen vnto the couetous persons and niggardes, who not being liberall in expences, he chose rather to liue among them at his owne cost; then to burden them, vvhich might (perhaps) not be so vvhilling to receiue him, if they must haue beene at charges to maintayne him: or else, to auoide the sinister report of some malicious, who would not haue spared to haue bruite abroad; that he made gaines of the Gospell, although he had sparingly liued by it. Briefly, to auoide some such let, as he was not in conscience bound to auoide, because it vvas not any scandall of the weake, which we are bound to auoide; but of the wicked and malicious, which may with good conscience be condemned, as the other Apostles did (yet *S. Paul* of a superabundant charity, had an eye to that also:) so that the other Apostles that did liue vpon the Gospell, did very well; but the better, that would not vse that his power and liberty.

Our fixt argument is taken from the testimony of the ancient Church, *In cap. 15. Origen* saith: *Those things which we doe aboue duty, we doe them not by commandement. For example, virginity is performed not of duty: for it is not required by any commandement, but is offered aboue duty.*

De habitu *S. Cyprian*, speaking of virginity, saith: *Neiboy doth our Lord command virginity. this, but commend it, and exhort vnto it: and whereas in his Fathers house there:*

there be many mansions, you Virgins tend vnto the better places, and by cutting off the desires of the flesh, you shall obtayne in heauen a reward of greater grace. The like saith S. Basil de Virginitat. S. Chrysostome Homil. 3. de penitent. S. Hierome lib. 1. cont. Iouin. S. Augustine de sanct. Virg. cap. 30. with many others, which to auoide perplexity I doe omitte.

OF THE WORSHIPPING OF SAINTS,

SPECIALLY OF INVOCATION.

OVR CONSENTS.

M. PERKINS Page 245.

THe first conclusion: The true Saints of God are to be worshipped three wayes. First, by keeping in remembrance their vertues. Secondly, by giuing thanks to God for them, and the benefits that by them God vouchsafed to his Church. Thirdly, They are to be honoured by imitation of their vertues.

The second conclusion. Their true reliques (that is) their vertues and good examples left to all posterity. We keepe and respect with due reuerence: yea, if any man can shewe vs the bodily true reliques of any true Saint, and can proue it so to be, though we will not worshippinge it, yet will we not despise it, but keepe it as a monument, if it may be done without offence. And thus farre we agree with the Church of Rome.

ANNOTATION.

HOwe vvell the Protestants obserue and keepe the vertues and good examples of the Saints, I leaue it to the vertuous readers consideration. But what deuotion they haue to their holy reliques, may appeare partly by the manifold limitations this man vscth: If they be true reliques, if of true Saints, if we can so proue them (for they are resolute to call all into doubt:) and finally, If it may also be done without offence (to wit) of their yweake Bretheren, and fellowe Heretikes (vvhich can neuer be) then (loe) this considerate and aduised man, Will not despise them. By these exceptions, one may easily espie the coldnes of their affection towardes them. But the practise of their predecessours (vvhich made hauocke, and burnt all the honourable reliques of the best Saints, that they could

lay their handes vpon, without reuerence and respect) doth demonstrate the same wicked spirit to haue possessed them, which of old spurred forward the *Iewes* and *Pagans*, to consume into ashes the blessed bodies of the *Martirs*, least the *Christians* should worshippinge them and keepe them most reuerently, as they were alwayes accustomed to doe, when they could get them. Yea, if they could but rake out of the ashes, the least peeces of their burnt bones, they did esteeme them *more pure then gold*, and of greater value, then *precious stones*, as in expresse tearmes is recorded in the Ecclesiasticall History of *Ensebins*: see what respect men in the purest antiquity, carryed towards the bodily reliques of Saints.

Lib. 4.
cap. 14.

THE DIFFERENCE.

Our dissent lieth in the manner of worshipping: the *Papists* make two degrees of religious worshippinge, &c.

Because the *Protestants* doe seeme not to vnderstand the *Catholike* doctrine, concerning the worshipping of Saints, but out of their affected ignorance, doe esteeme vs therefore *Idolaters*: I hold it expedient to explicate the state of this question more particularly.

To beginne then with this word *worshippinge*: it doth signifie a knowledge or conceite of an other mans excellency, joyned with a reuerent respect to the same person, vvith some either inward or outward acknowledgement thereof: so that all worshippinge is due and done vnto an other, in regard of some excellent quality, which we suppose to be in him.

Nowe there being three most generall kindes of excellency, there must also be three seuerall and distinct sortes of worshippinge, correspondent vnto them.

The first and principall kinde of excellency, is infinit, and proper to God alone; who is almighty, infinitely wise and good, the only Creatour, supreme Gouvernour, and finall end of heaven and earth, and of all thinges containd in them: therefore, to him alone appertayneth infinit honour and glory, and that supreme worshippinge, which the *Latins* (vsing the *Greek* word) call *Latria* Godly honour. Nowe to attribute or giue this soueraigne worshippinge vnto any other, then vnto God only, is *Idolatri*, the most haynous offence that can be.

The second sort of excellency, I make the meanest of all absolute (for of respectiue excellency which is in Images, and such like holy thinges, I haue spoken in that Chapter) and that is to be found only in creatures, indued with reason and vnderstanding, in regard of some rare quality and endowment, wherein they excell and surpasse others; so that that excellent vertue and quality, doe proceede only out of the naturall faculty and

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perfection of the party; and doe not spring from any supernaturall gift: therefore; within the compasse of this sort of excellency; I comprehend all naturall perfections, either of Men or Angels; because all such issue out of one generall fountayne, of a nature indued with reason: and to this kinde of excellency is due, a morall or ciuill obeyfance or worshippe.

There is a third kinde of excellency seated betwene the two former extreames, farre surpassing the naturall perfection of any pure creature; and yet infinitely lesser then the diuine Majesty of God, which consisteth in the perfection of Faith, Hope, Charity, Religion, and other such like gifts of the holy Ghost. And to this kinde of excellency, is due a different manner of worshippe, which the *Latins* for distinction sake doe call *Dulia*. Note that I say for distinction sake: for both the wordes *Latria* and *Dulia*; if they be taken in their first native signification, may be giuen vnto any kinde of worship due to God or Man: yet, to auoide confusion; the learned Diuines haue appropriated *Latria* vnto the worshippe of God; and *Dulia*, to signifie the honour due to Saints or Angels, in regard of their supernaturall perfections.

To come nowe vnto the first point of our difference. The *Protestants* doe commonly confound these two later kindes of vvorshippe, and doe make but one of both the ciuill and supernaturall; that they may skippe from the one of them to the other, when they be driuen vnto their shifts: and yet nothing is more cleare, then that they be as distinct and different the one from the other; as the grace of God is, from the nature of a reasonable creature. For as morall and ciuill worshippe only, is due vnto that excellency vvhich ariseth out of the naturall power of man, not assisted with any extraordinary grace of God (such as was in the old *Heathen Romans*, who for their valiant prowesse, and politike gouernment deserved to be honoured & worshipped:) even so the fortitude of Christian Martirs, the wisdom of Ecclesiasticall Prelates, the power of diuers Confessors in curing all sortes of diseases, and in working myracles. These (I say) and the like diuine prerogatiues, cannot but deserue a fairer more excellent kinde of honour and worshippe, then the former; as they are more spirituall and heavenly qualities, springing from a more excellent roote of the grace of God: vvhich surpasseth in degree of excellency, the nature of Angels without cōparison, who are but Gods seruantes by nature, though of greater perfection then we. By grace they were made adopted sonnes of God, and partakers of the diuine nature, as *S. Peter* citeth it; so as the Saints also were; who therein were equall to Angels: Wherefore, *Naaman* the Syrian, had reason to worshippe very humbly the Prophet *Heliseus*; who (if we consider only ciuill excellency) was but a meane person in respect

2. Pet. 1.
vers. 4

of *Negman*, that was a principal commander ouer all the martiall affaires of a potent King : notwithstanding, he truly weighing another more excellent kinde of power and wisdom in *Heliseus*, then was in himselfe; and another kinde of credit which he had, which the God of heauen, of farre greater estimation, then that he had with his kinge, did very dutifully humble himselfe before the Prophet. All which conuinceth, that there is in godly and holy personages, another kinde of excellency aboue naturall reach, to which is due a supernaturall reuerence and worshippe, distinct from Ciuill : the which spirituall and supernaturall worship we commonly call *religious*; because it is given vnto holy men or Saints, in consideration of their religious vertues, of faith, charity, fortitude in defence of religion, and of Ecclesiasticall superiority. The tearme of *religious* worshippe the Protestants utterly mislike, pretending that all kinde of *religious* worship is due vnto God only; but better men and greater clearkes then they by many degrees, doe vse it in the very same sence, as may be seene in diuers of *S. Augustines* works, *Let this one sentence suffice*, where he saith: That Christian people doe celebrate the memories of *Martirs*, with religious solemnity. True it is, that *religious* worship is sometime (by the said holy father and others) taken more strictly, for the principall acts of religion, which are proper vnto God alone; and in that sence we deny it to be given vnto any creature: but the same word is also (not seldome) vsed by them in a more large signification, and applied vnto all chinges that belong to religion. So we call *religious* men, such as are specially chosen to serue God: *religious* houses, places where God is serued: *religious* vertues, such as issue out of the roote of religion; and consequently *religious* honour or worship, that is exhibited vnto men for their excellency in religious qualities, and religious affaires. So that any indifferent man (who delighteth not to cawill vpon wordes) vnderstanding our meaning to be very farre off from attributing any ioye of Gods honour, vnto any Saint or any other thing whatsoeuer: cannot be justly offended with our tearmes of *religious* worshippe giuen to Saints; when as he is before hand giuen to vnderstand, that we take *religious* to signifie, not that which is proper to God: but those religious gifts which be in godly men.

Hence also it followeth most perspicuously what intollerable wrong they doe vs, that call vs *Idolaters*; or say, that we robbe God of his honour, and giue it vnto Saints. For vve say, and repeat it a thousand times ouer and ouer, and declare it as plainly as can be, that it is the most faynous crime in the vworld, to giue any such soueraigne honour, as is due to God only, vnto eyther Angels or Saintes, to vvite: to esteeme them to be infinitely mighty, vvise, or good; or to bee the Creatours or
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Faustum
cap. 21.

supreme Governours of heaven and earth; or briefly, to be the authors of any supernaturall or naturall excellency or perfection. These and such like pointes of Diuine honour, we ascribe not to any creature: but say, that the Saintes are Gods creatures and seruants; and doe receiue all that they eyther be or haue, of Gods liberality; yet we hold it not to derogate any whit from the due honour we owe vnto God, to yeeld such honour and worship vnto his Saintes and seruants, as he hath made them worthy of. Nay rather, we doe not a litle honour God himselfe, when we worship Godly men, for his diuine gifts bestowed vpon them, and vvhē vvee thinke, that (because they haue faithfully serued him on earth) they are nowe in heauen in high fauour with him; and can sooner obtaine any reasonable suite of him, then other mortall men, vvho are subject to many infirmities. Neyther doe wee diminish any thing at all Christ our Sauours mediation, by making the Saintes our intercessours. For (as shall bee hereafter declared at large) we attribute no point of Christes mediation to them; but only range and place the Saintes intercession, with the prayers of other good men liuing on earth, and vvith our owne, although in a different degree of perfection; theirs being faire better then ours: yet, all are made in Christes name, and are effectuell through the merits of his Passion.

But one may here object, howe then doe *Catholikes* affirme and say, that the Saintes are their hope, and refuge, and howe can they desire them, To haue mercy vpon them, and to helpe them; vvhich seeme to be thinges proper to God alone, and to Christ our redeemer? I answere first, that these speeches in good sence haue bene vsed by most aunciente, learned, and circumspect Authours; and that by imitation of the holie Scriptures. For holy *Iob* saith: *Haue mercy on me, haue mercy on me, at least Iob 19: you my friendes.* And Saint Paul calleth the *Thessalonians*, His hope, his joy, and crowne of glory; and desireth the *Romans* to helpe him in their prayers: and saith to the *Corinthians* that he became all things to all men, that he might saue all; vvith diuers such like. So that no discret man ought to condemne such speeches to the Saintes, if they bee vttered vvith a good meaning, to vvite: that they taking compassion of our frailty and misery, doe by their gracious intercession helpe to procure our pardon, and to obtayne at Gods bounteous handes, through the merit of Christes passion, all such heavenly graces as vve stand neede of. Albeit (as I haue sayd) such tearmes haue bene very vvell vsed in all antiquity; yet, in these our carpeious dayes I could vvish, that *Catholikes* vvould vse them very sparingly, for feare of scandalizing the poore deceaued Protestants.

Obserue.

Obserue lastly, that by the outward manner and externall shewe of worshippe, it cannot be sufficiently discerned, whether it be Diuine, Religious, or Ciuill: for as we kneele to God, so doe we also on our knee honour the King, and his Councell; *As Dauid did adore King Saul prostrate on the earth.* But the difference consisteth chiefly in the inward conceite, and disposition of the minde; and so whether we kneele or no (if we prostrate our harts before God, inclining it vnto him, as to the Authour of all thinges, infinitely perfect) we doe him Godly honour. So, if we kneele to any Saints, or before any picture of a Saint in honour of the Saint, acknowledging in our harts the Saint to be a very holy creature, indued with many great graces of God, and dearly beloued of him, we doe but duly worshippe the Saint: as kneeling to the King, and in our harts confessing him to be the supreme Governour vnder God of the temporall state of his Kingdome, vve doe but our duties vnto our King. To conclude, it is not the outward fashion of worshippe, that maketh it proper to God or Man; whenas kneeling to one, may be also in derision of him, as when *Pilates* souldiers kneeled to Christ: but the inward conceite and inclination of the iudgement and hart. And therefore, they are very simple that reprehend *Catholikes* of Idolatry for kneeling before pictures; when as they kneele not to the picture it selfe, no more then *Protestants* kneele vnto that part of their seate, or to the wall that is before them: but they doe kneele to God, as to their soveraigne Lord; and to the Saint as to an holy personage, whose prayer to God for them they humbly request.

Nowe to the maine point in controuersie, *M. P. E. R.* denyeth: *That any ciuill worshippe in bending of the knee, or prostrating of the body, is to be giuen to either Saints or Angels; and much lesse any religious worshippe, as namely inuocation, signified by any bodily adoration: for that (saith he) is the honour of God himselfe, by what name soeuer you call it.* And this is all he saith (for ought I can see) touching the worshipping of Saints.

We on the other side say, that vve may both bend the knee, and prostrate the body to any Angell or Saint in heauen, and with a religious inclination and obeyfance of our harts worshippe them, for their excellent supernaturall gifts: and that this kinde of worshippe, is much inferior vnto the honour proper to God; yea, that it is infinitely lesse, then that as hath beene already declared. *M. P. E. R.* hath one only shadowe of a reason, why we must not yeeld any ciuill worship vnto the Saints: *Because* (saith he) *they be absent from vs, and we vse not to worshippe men that be absent.* ergo. Which is most easily confuted, and that two wayes. First, if we say (as vve will prone afterward) that though they be farre distant from vs in place; yet, they see and knowe all the honour that vve present to them, and

and so are they morally present, and as so present may be worshipped. Secondly, that we may truly honor them who are absent corporally, by lifting vp our harts to them; and so representing them to our mindes, may reuerence and worship them as spiritually present, according to that of S. Paul; *I absent in body, but present in spirit*: otherwise, vve Christians should not vvholes we liued on earth, adore the humanity of our Sauour Christ IESVS, because he touching his humanity, is absent from vs; which were most absurd: and so is therefore M. PERKINS reason, out of vvwhich it would necessarily followe. And because M. PER. confoundeth this point of worshipping of Saints with that of inuocation, and hudleth them together, nowe talking of the one, then of the other, besides al good methode and order, and consequently maketh two Chapters of the same matter: I will here in this former Chapter only treat of the worshipping of Saints, drawing what M. PERKINS saith of this subject into this Chapter, and referre the matter of inuocation vnto the next.

His second reason then against worshipping of Saints, may be that which maketh the third in the 14. Chapter: *Christ refused so much as to bowe the knee vnto Satan, vpon this ground: because it is written, thou shalt worships the Lord thy God, and him only shalt thou serue.*

To this S. Augustine hath answered 1200. yeares agoe, vpon those vvordes of Genesis: *Abraham adored or worshipped the people of the land.* It may be demanded (saith he) howe it is written thou shalt adore thy Lord God, and him only shalt thou serue: when as Abraham did so honour that kinde of people, that he did adore them? but we must obserue that in the same Commandement, it is not said, thou shalt only adore thy Lord thy God; as it is said, him only shalt thou serue, which in Greeke is *Latrias*, for such seruice is due to God only. So that in briefe this most learned Father answereth our Protestants, that the seruice proper to God (called *Latria*) is to be giuen to none but to God: Marry, that worship and adoration exprest in the former part of that sentence, may be giuen to others, and that Abraham gaue it very well vnto the people of *Heb.* Nowe, our Sauour had great reason, not to yeeld so much as one jote of that meaner worship to Satan; because he excelled him in nothing; but small reason haue our Protestants to reason thus (as in effect M. PER. doth:) Christ would not worship the Deuill, therefore Christians may not worship Saines, as though Saines were no more to be worshipped then the Deuill: a holy comparison and vvell worthy a hell-hound. But he goeth forward and addeth, that Peter would not suffer Cornelius so much as to kneele to him: though (saith he) Cornelius intended not to honour him as God: therefore, neither Saint nor Angell is to be honoured so much as with the bowing of the knee, if it carry but the least signification of diuine honour.

Answer. Doe you marke vvhhat vvarre this man is at vvith himselfe? first he saith that Cornelius intended not to adore Peter as God: after headeth, that kneeling is but the signification of Godly honour, is not to be given to Saints; which conclusion of his we grant, to vvrit: that no inward or outward vvorship (if it proceede from a hart meaning to exhibite diuine honour) is to be given vnto any other then to God; and therefore did I declare before, that by the externall kinde of worshipping, we cannot discern whether the party meane to offer diuine, religious, or ciuill honour to him whome he honoureth, but that is to be knowne of the party himselfe, or by conjecture to be otherwise collected. To the purpose,

Lib. contra Vigil. if Cornelius meant to adore S. Peter as some petty God (as S. Hierome gathereth out of the text, which hath, that he did adore S. Peter falling at his feete, and S. Peter lifting him vp said, arise, my selfe also am a man:) then is there nothing against vs, who doe also forbidde all men to adore and giue Godly honour vnto any Saint or Angell. If it were a lesser kinde of religious worship, which was due to Saints; then we say with S. Chrysostome vpon this place, that S. Peter out of his humility and consideration of humane frailty, refused that honour albeit it vvere due vnto his excellent piety and singular authority. The like answer is to be given vnto that place of the *Apocalypse*, vvhere the Angell forbade S. Iohn to adore him: which M. P. R. had forgot to allcage. For either S. Iohn tooke the Angell to be God, as he spake in the person of God; and so by mistaking the person offered him diuine honour, as S. Augustine supposeth, and vvvas justly reprehended by the Angell, and instructed that he vvvas not God, *Greg. lib. 27. Asse-* but his fellowe seruant: or (as many others ancient and learned Authours *val. c. 11.* thinke) S. Iohn as one that very well knewe what he had to doe, did dutifully worship such an heavenly creature, as Gods Ambassadour to him: *Bed. An-* for otherwise he was not so dull or forgetfull, as to haue the second time *selm. & a-* fallen into the same fault. Neither did the Angell reprehend him, but as- *Isim illius* ter a most curteous manner willed S. Iohn not to doe him that honour; be- *locum.* cause he knewe well howe dearely beloved S. Iohn was vnto our Sauour, *Cap. 22.* and that perhaps S. Iohn was to haue a higher seate in heauen, then he had: *vers. 8.* vvherefore, he vvould not take that honour of so great a personage. To these reasons of M. P. R. vve may adde some fewe scraps of authorities which he hath swept together.

De vera relig. 53. Augustine: we honour the Saints with charity, and not by seruitude; neither doe we erect Churches to them: And they are to be honoured for imitation; but not to be adored with religion.

Answer. Marke that in both the sentences, he teacheth vs plainly to honour and worshipping the Saints; as we doe honour the Saints, they are to be honoured

honoured: Marry he addeth (as we also teach after him) that no diuine and Godly honour be giuen them; vvhich he describeth in those wordes, *with seruinde and with religion*. The Saints (saith he euen here, as in many other places of his learned vvorkes) are to be vvorshipped; but not vvith such vvorshippe, as seruants or creatures owe to their soueraigne Lord or creator: they are to be honoured but not with religion, being taken precisely for the chiefe act of religion which concerneth only the honor and vvorshippe of God. Churches are not to be builded to Saints, nor Altars erected to them, nor Sacrifice offered to them. All this we graunt in such sort as *S. Augustine* himselfe doth declare, that is: these diuine offices are to be performed to no other then to God alone; yet, all may be done in the memory, and to the honour of Saints. Let this one place of *S. Augustine* serue the turne, where he saith: that *Christian people* doe celebrate the Lib. 20. memory of *Martirs* vvith religious solemnity; both to stirre vp imitation, as also *cir. Faust.* that they may be partakers of their merits, and helped by their prayers: nor vvith- cap. 21. standing (saith he) to none of the *Martirs* doe we erect *Altars*, but to the God of *Martirs*; yet, in the remembrance of *Martirs*. For vvho of the Priests, in the places of their holy bodies standing at the Altar, hath said at any time: we offer vnto thee Peter, or Paul, or Cyprian? But that which is offered, is offered to God (vvho crowned the *Martirs*) at the memories of *Martirs*; that by the admonition of the very places, a greater deuotion may arise to enflame our charity, both tovvardes them vvhome we must imitate; as also tovvardes him, by vvwhose helpe we may imitate them. We therefore, vvorship the *Martirs* vvith that vvorship of lone and society, vvherewith holy men of God in this life are vvorshipped, &c. but them vvith so much more deuotion, as we are more assured that they haue now passed all perill of this life. Obserue (good reader) how many points of the Catho- like doctrine are confirmed by this one passage of so worthy a Doctor.

First, *Altars* are built at the *Martirs* bodies. Secondly, Sacrifice is offered to God at the memories of the *Martirs*, to encrease our lone tovvardes them. Thirdly, *Martirs* are to be vvorshipped of vs, more then any holy men liuing. Fourthly, That vvith religious honour and celebrity they are to be vvorshipped: yet not vvith any Godly honour, as by Sacrifice, erecting of Altars, or building of Churches to them; vvvhich seeme to be the only externall aactes of religion proper vnto God alone.

M. PERKINS second testimony is taken out of *Epiphazins*, vvho com- mandeth that none be adored but God alone. Let Mary be in honour, but let *Haref.* God only be adored. Againe, Mary is holy and to be honoured, but not to ado- 79. ration.

Answer. Vvho seeth not, that this holy Father teacheth vs to honour and vvorshippe the blessed Virgin Mary and the other Saints? Marry not

with Sacrifice, as he there disputeth against them vvhio offered Sacrifice to the Virgin *Mary*, or any other such like adoration vvhich is proper to God alone.

A third testimony *M. P. E. R.* produceth against himselfe out of *S. Cyril*, when *Julian the Apostata* objected against the ancient Catholikes (that which Protestants doe against vs nowe a-dayes) that they worshipped their *Martirs* as God: *Cyril* (saith *M. P. E. R.*) answereth then plainly (as we Catholikes doe nowe) that Christians (indeede) did honour their *Martirs*, but not with adoration and Godly honour. His wordes are: *We affirme not our Martirs to be made Gods, but we vse to bestowe all honour vpon them.*

In *primū* The fourth and last testimony is borrowed out of *S. Ambrose*. Is any so cap. *Rom.* wadded that he will giue to the Earle, the honour of a King? yet, these men doe not thinke themselves guilty, who giue the honour of Gods name to a creature, and leaning their Lord adore their fellowe seruants, as though there were anything more lesse for God.

Answer. *S. Ambrose* there inueigheth (as *S. Paul* doth) against *Pagan* Idolaters, that gaue the glory of God, some to men their fellowe seruants, some to fowles, some to serpents, and such like: all vvhich is very farre vvide from the marke of the present question. For he that condemneth men for giuing Gods honour to foolish or beastly creatures, doth not reprehend them which honour and worship Gods seruants, with such honour only as is due to them. And thus much in confutation of *M. P. E. R.* reasons against worshipping of Saints: nowe to an argument or two in fauour of the Catholike party.

All men are to be honoured by the Lawe of nature, with such honour as is correspondent and due vnto their vertue and dignity; which the Apostle confirmeth saying: render to all men their due. &c. to whome honour, honour, &c. but a Rem. 13. *kinde of religious and supernaturall honour and worship is due vnto the Saints in* vers. 7. *heauen: ergo, we are bound to render that their due worship vnto them.*

That religious honour is due vnto them, is most cleare to all that know vvhy honour is due vnto any man. If honour be due vnto Nobility of birth, as it is commonly holden; the Saints are the Sonnes of God, the most honourable Lord of heauen and earth. If to be admitted to be one of a Kinges priuy Councell, maketh a man honourable; then the Saints are 1. Cor. 13. honourable, who (as *S. Paul* saith) doe see God face to face, and knowe him, e- vers. 12. *uen as they are knowne.* If to be advanced vnto some high gouernement, *Apocal. 2.* make a man honourable; the *Martirs* whome Christ doth place to rule o- vers. 27. *uer Cyties and Nations*, are honourable. Briefly, if excellent vvisdome, singular valour, and such like heroy call vertues, make men honourable, as all men confesse; then are the Saints in heauen most honourable, vvho

so farre exceeded in all such heroycall vertues of which the Philosophers vwrite, all others as farre as heauen surpasseth the earth: so that it remaineth most euident, that the Saints are to be worshipped. And as their excellent vertues doe proceede from a more noble fountayne, then the nature of man (to wit) from the grace of God, and doth therefore without comparison, surmount all morall and ciuill either vertue or dignity: so are they with a more spirituall and religious kinde of worship to be vvorshipped and reuerenced. It may be said, that albeit the Saints be so very honourable: yet, because they be of another region they are not to be honoured by vs, that be strangers and foraigners to them: but this objection *S. Paul* hath long since preuented, who saith expressely to Christians: *Brethren ye are not guests and strangers, but Cytizens of the Saints, and household seruants of God.* If then one Cytizen be to reuerence another his better, and one seruant another; then are we to worship the Saints in heauen, who are our fellowe Cytizens and seruants: yea, they are members of the same body of Christ, of which we are, though they be nowe in triumph for their lawfull fighting here, and we yet in warrefare, to attayne vnto the same triumphanc estate. Yea, for the deare and mutuall affection, vvhich is or should be betweene these two partes of the said Church, *S. Paul* calleth that *Iherusalem which is aboue our Mother*: and oughe vve not to reuerence, honour, and vvorship our Mother? thus much of our former argument grounded in reason. *Gal. 4. vrs. 26.*

Nowe to another taken from example, which alone is more then sufficient to settle any good Christian in the faith of this point, thus it may be propounded: Both *Iewes*, *Pagans*, and *Heretikes* (that is, all sortes of vngodly and misbeleewing men) did finde great fault with the auncient true Christians for worshipping of Saints and their Relikes, and called it Idolatry, as the *Protestants* doe nowe a dayes: Contrarywise, the best and most learned Doctores in that pure antiquity, did mainrayne and defend vvorshipping of Saints and their Relikes, teaching just as the *Catholikes* nowe doe: that they did indeede honour the Saints vwith great honour, but did not adore them, or giue the honour proper to God to any other then to God alone; let vs heare some prooffe of this. When blessed *Polycarpus S. Iohn* Euangelists Disciple was Martired, the *Iewes* were very importunate to haue his body consumed to ashes, lest (say they) the Christians doe gette it and so leaning the crucified man, doe fall to adore him, so the opinion of the *Iewes*. What answered the Christians? We (say they) meane nothing lesse then to forsake Christ; for him we adore as the true Sonne of God: but *Martirs* and all other his true seruants we doe worthily reuerence and embrace, for their incredible good will shewed towarde Christ; and doe esteeme their bones

THE OF THE WORSHIPPING OF SAINTS, &c.

and reliques more rich then precious stones, and more pure then gold, and doe celebrate their memories, with holy dayes and great joy. This of the ancient Christians answered to the Jewes, nowe of their answer to the Pagani. Iulian the Apostata with his followers, charged the Christians with making their Martirs Gods; and that they adored them: to vvhome among others

L. 6. cent. Cyril Patriarke of Alexandria answered in this manner. *We make not holy Iulianum.* Martirs Gods, neither doe we adore them: but we honour them very highly. And it is not an vnworthy thing; nay, it is necessary to honour them eternally, that haue behaued themselves so gloriously. And because that goodly man (Iulianus) doth reprehend vs for worshipping of them; we tell him, that we esteeme not Martirs to be Gods, yet are we accustomed to vouchsafe them very high honour. After these Pagani and Jewes some old Heretikes trotted apace. **Faustina** the Manichean Heretike calumniated and falsly slandered the Catholikes of his time, that they had turned their Martirs by worshipping of them, into Idols! Vnto vvhome **S. Augustine** that vvorthe pillar of the Church

Aug. l. 20. answered, as is abouerehearsed: That Christians (indeede) did celebrate the **cōs. Faust.** memorie of Martirs with religious solemnity, and that they worshipped them **cap. 21.** with greater honour then they did any holy man aliue; yet, not with that honour which is proper to God, called by the Greekes Latia. The like did **Vigilantius** another dreaming Heretike object shortly after, auouching the Catholikes to be Idolaters, because they adored the bones of dead men: whome that

Epist. ad great light of his age **S. Hierome** doth duly reprehend, answering, That **Pyrrhus.** they did not adore Martirs reliques, no nor any Angell in heauen, because they would not giue the honour due to the Creator, vnto any creature: but (saith he) we doe honour the reliques of Martirs, that we may adore him whose Martirs they be. We doe honour the seruants, that the honour of the seruants may redound vnto their master, who saith: he that receiveth you, receiveth me: nowe let the indifferent Christian consider, vvwhether he vvverre better vvwith the Heathens, Jewes, and Heretikes, to denie the Saints to be worshipped, and say vvwith them that it is Idolatry so to doe: or vvwhether he had not rather vvwith the auncient holy Fathers, and best Christians to hold, that Saints departed this life, and their reliques are to be vvworshipped with greater honour, then any holy men yet liuing: yea, that vvvorshipping of Saints is so farre of from Idolatry, and robbing God of the honour proper to him, that euen thereby God is much honoured. Surely, we Catholikes are nothing dismaide at their out-cries, that call vs therefore Idolaters; being vvvell assured, that they be but the old alarmes and reproaches, that Infidels were

* **Iosue 5.** vv wont to cast vpon the best Christians. Nowe to the thirde and last argument for vs which is taken from authority.

Nam. 22. * **Iosue** falling flat vpon the ground worshipped an Angell, as soone as he had sold

told him that he was the Prince of Gods army: this worship being performed by a true Israélite, and accepted off by the Angell of God (yea more then that, for it was also commanded) doth conuince, that more then ciuill honour is due vnto a Cytizen of heauen: this for the old Testament. For the state of the newe heare the judgement of the most auncient and best learned Doctours.

Insiue Martyr declaring vnto the Emperour the faith of the Church, *Apolog. 2.* speaketh thus: We Christians adore and worship God the Father, and his Sonne, who came into the world and taught vs these thinges; and after them doe we truly worship by word and dede, the army of good Angels following his conduct, and the Propheticall spirits: and this doe we copiously teach to all that will learne our doctrine.

Ensebins Casariensis teacheth the same, and saith: We doe honour the Soule- *Lib. 13. de* diers of true Godlinesse, as them who are best beloued of God. *prop. 6. 7.*

Sodoth S. Augustine: Therefore dearly beloued Brethren, as often as we *Serm. 32.* celebrate the memories of Martirs, laying aside all worldly businesse, we ought de Satis, speedily to repaire vnto the house of God, to render vnto them honour, who haue procured our saluation by the shedding of their blood, who haue offered themselves vp to God so holy an Host, to obtayne for vs mercy at his handes, specially when almightie God saith to his Saints: he that honoureth you, honoureth me; and he that despiseth you, despiseth me. Whosoener therefore (concludeth S. Augustine) honoureth Martirs, honoureth Christ: and he that contemneth the Saints, con- *Serm. 6.* temneth Christ; which is word for word taken out of S. Ambrose. *in fine.*

S. Chrysostome: We doe not worship auncient Saines and those of later time, *Orat. de* in different sort; but all of them with the same chearefulness: therefore (saith he) *SS. Iuulij.* let vs often visite them, and worshippe their tombes. *& Max.*

Gregory Nyssene, speaking of the worship which the Church doth giue *In Theod.* to Martirs, saith: To what King is such honour done? who are they of the most Mart. excellent among men, whose memory is so solemnly honoured? who of the Emperors in so many thousands, are so renowned as this poore Souldier, who we euoiled a Souldier; whom S. Paul hath armed, whom the Angels haue anointed, and whom Christ hath crowned.

S. Gregory Nazianzene defineth the worshipping of Martirs, to be an *Orat. 1.* assured marke of our loue toward Christ. An hundred such othertestimonies *cont. In-* will the holy auncient Fathers afford vs, if we stand in neede of them. But *lianum.* this may suffice to enforme any reasonable man, that both by expresse warrant of Scripture, and by the practise and doctrine of the purest antiquity, the Saints of God and holy personages are to be worshipped of vs with that religious honour commonly called *Dulia*, that is: with that wor-
shippe which is due vnto the better sort of Gods seruants.

OF INTERCESSION OF SAINTS.

OVR CONSENT.

M. PERKINS Page 258.

Our consent I will set downe into two conclusions. The first conclusion: The Saints departed pray to God, by giuing thanks to him for their owne redemption, and for the redemption of the whole Church of God vpon earth.

The second conclusion. The Saints departed pray generally for the state of the whole Church.

THE DISSENT.

They hold that the Saints in beauen doe make intercession for particular men: and that hauing receiued particular mens prayers, they present them vnto God; but this doctrine doe we flatly renounce vpon these groundes and reasons.

Esay 63. The Church saith to God: doubtlesse thou art our Father though Abraham be
vers. 16. ignorant of vs, and Israel knowe vs not. Nowe if Abraham knewe not his posterity, neither Mary nor Peter nor any Saint departed knowe vs and our estate: and consequently they cannot make particular intercession for vs.

To this vve answer two wayes, first vvith S. Hierome vpon the same place: that to knowe one is taken there for to like and approue him and his doings, as it is very often in holy Scripture: Our Lord knoweth the way of the iust. Item, Christ vvill answer to them that were workers of iniquity, I knowe yee not; as also to the foolish Virgins, I knowe yee not, that is, I like you not: euen so Abraham and Iacob could not then knowe, that is, approue the doing of those their wicked and degenerate children. Secondly vve answer, that Abraham and the holy Patriarkes vv ere (vntill Christ had by his passion paid their ransome) not yet in the possession of heavenly joyes; but detayned in a place of rest, by the learned commonly called *Lymbo Patrum*. To this second answer M. PER. replyeth: If they say that Abraham was in *Lymbo* (which they will haue to be a part of hell) what joy could Lazarus haue in Abrahams bosome? and with what comfort could Iacob lye on his death bedde: O Lord I haue waited for thy saluation? We reioyne, that albeit *Lymbo* be thought to be vnder the earth; yet is it as farre remote from hell; as the depth of the earth will giue it leaue: for the place of Purgatory is betweene hell and it. Further, that in *Lymbo* there was no payne, but a quiet expectation of their deliuerance from thence, and

and translation into heaven; vvhich brought them great joy: besides, the good company of many millions of holy soules, that there attended the same happy houre of their deliuerance; of all vvhich *Lazarus* vvas partaker being carryed into *Abrahams* bosome. I vwill here omit, that *M. PER.* in this very question, maketh this matter of *Lazarus* but a parable, and thereby not fit to confirme any point of doctrine in his owne judgement. To the second place I say, that *Jacob* might haue great comfort to thinke vpon his saluation, vvhich should be accomplished in Christs time: for *Abraham* who was father of them, rejoyced to see Christs *Iob. 8.* dayes, which he sawe, and was glad, as our Sauour himselfe testifieth. *vers. 56.*

The second reason: *Huldab* the Prophetesse telleth *Iosias*, that he must be gathered to his fathers, and put in his grave in peace, that his eyes might not see all the euill, which God would bring on that place. Therefore, the Saints departed see not the state of the Church on earth: this conclusion *Augustine* confirmeth at large. *2. Reg. 22. vers. 20.*

To this vve answer; first, that the Prophetesse (when shee saith, he should not see the euill of that place) meaneth no more, then that he should be after his death in such a place of rest and contentment, that it should not grieve and vex him to see the just punishment of his owne Country. Secondly, it may be said of *Iosias* who dyed long before Christ, as it is of *Abraham*; that he vvas to remayne in *Lymbo* vvhether that euill should happen, and so should not see it. But *Augustine* (saith he) doth confirme this conclusion at large. VVhy did not the honest man quote the place of *S. Augustine* as he is wont to doe? was it because it would leade vs directly to the discouery of his deceit? *S. Augustine* (indeede) doth very copiously handle the question, what knowledge soules departed haue; and re- *De cura* ueth: that soules departed, of their owne naturall knowledge doe not vnderstand *promort.* what is done by their friends here; but that either by the report of other soules that come to them, or of Angels that goe betwene; or else by the reuelation of the spirit of God (in whose presence Saints departed doe continually stand) they may ver- *ca. 15. 16.* ry well knowe, that which is here done: and thus much of *S. Augustine* in this place, afterward you shall heare more of him concerning his opinion of the knowledge that Saints haue of our affaires.

The third reason of *M. PERKINS*: No Creature, Saint, or Angell, can be a Mediatour for vs to God, saving Christ alone: for in a true Mediatour there must be three thinges. First, that the word of God must reueale and propound him vnto the Church. Surely I should thinke that he must first be a perfect Mediatour, before he be propounded for such a one. Secondly, a Mediatour must be perfectly iust, so as no sinne be found in him at all. Such be all Saints in hea- *uen.* Thirdly, a Mediatour must be a propitiator, that is: he must bring to God

Some thing, that may appease and satisfie his wrath for our sinnes: so did Moyses vvhhen he appeased Gods wrath, iustly kindled against the sinnes of the Israelites in the wildernesse: thus might a man quickly answer M. P. R. argument of his Mediatour.

But to explicate this matter more clearly and particularly, I say that a Mediatour may be taken two waies. First, he may be called a Mediatour, that doth in any sort imploy himself betweene two parties to agree them; vvhether it be by perswasion or intreaty; vvhether by letter or word of mouth: and so is it commonly taken, and that according vnto the proper signification of the word. Secondly, a Mediatour may be taken in another sence, not for euery one that vsesh meanes of attonement; but for him only that to make the agreement betweene the parties, is content to pay the debt himselfe, and to satisfie for al other damages and detriments:

1. Tim. 2. and in this sence doth S. Paul say; *That we haue one Mediatour the man I E-*
 vers. 5. *s vs Christ, who gaue himselfe a redemption for all.* Note the latter vvorde, and you shall see this my distinction of Mediatour to be gathered out of the Apostles owne wordes: For (saith he) *we haue one Mediatour, that gaue himselfe a redemption for all*, that is, that tooke the debts of all our sinnes ypon his owne shoulders, and satisfied fully for all: see here expressed the second kinde of Mediatour. Nowe in the beginning of the Chapter, *be desireth that intercessions and prayers be made of the Christians for all men, yea for Heathen Princes*: behold the first kinde of Mediatour. For Christians that pray for all men, by their intercession are meanes vnto God for conuersion of others, and so may be called Mediatours in a good sence;

Deut. 5. as Moyses saith of himselfe; *I was an intercessour and meanes, or mediatour be-*
 vers. 5. *tweene our Lord and you.* And by S. Paul he is plainly called a Mediatour:
 Gal. 3. *the law was ordayned by Angels, in the band of a Mediatour.* And by S. Stephen
 vers. 19. he is called a Redeemer: as Osboniel is tearmed a Saniour. And that in this
 Aik. 7. sence there may be many mediatours S. Cyril testifieth, saying: *The Me-*
 vers. 35. *diatour of God and man is I E S V S Christ, not only because he reconciled men vnto*
 Indic. 3. *God; but for that he is naturally both God and man in one person.* For by this
 vers. 9. meanes God reconciled our natures to him; for otherwise howe should S. Paul
 = In Ioh. haue said, *Christ to be the only Mediatour*: for many of the Saints haue vsed the
 l. 3. cap 9. ministry of mediation; as S. Paul himselfe, crying vpon men to be reconciled to
 God: and Moyses was a Mediatour; for he ministred the lawe vnto the people:
 and Jeremy was also a Mediatour, when he stood before God and prayed for good

Related in things to the people. *What neede many wordes?* (saith this great Doctour) *all*
 2. Concil. *the Prophets and Apostles were Mediatours.* VVith S. Cyril accordeth
 Nice. art. S. Basil, who hoped for mercy at Gods handes, and forgiveness of his sinnes by
 the mediation of the holy Prophets, Apostles, and Martirs. And S. Bernard

was of the same minde, when he taught that we stand in need of a Mediator, *Scilicet. su-*
 tour, to the Mediatour: and no one more for our profit and commodity; then the *per. signu*
 blessed Virgin Mary; so that this mediation and intercession of Saints, is no *magnum*
 whir at all injurious vnto the only mediation of Christ; for it is of a farre *apparis*
 different kind from Christes mediation, and of the same sort as the pray- *incelo.*
 ers be of other good men liuing on earth, who all sue vnto God in Christs
 name, and hope to obtayne (all and euery of them) their petitions, by the
 vertue of his merits; and therefore all our prayers and theirs, are com-
 monly concluded thus: *Through our Lord Iesus Christ thy Sonne, who with*
thee liueth and reigneth in the vniuersity of the holy Ghost, God, for ever and euer.
 And thus much to M. P. R. foundation laide vpon the sandes, vvherein
 he so insolently renounced the Catholike doctrine: but that I doe him do
 wrong, I must here adde a couple of other arguments which he misplaced
 in the former question, and therefore I reserued them to this.

The former. All true inuocation and prayer, made according vnto the will of
 God, must haue a double foundation: a commandement, and a promise. A com-
 mandement to moue vs to pray: and a promise to assure vs that we shall be heard:
 for euery prayer must be made in faith; and without a commandement, and promise
 there is no faith. Vpon this infallible ground I conclude, that we may not pray to
 Saints departed: for in the Scripture there is no word either commanding vs to
 pray to them, or assuring vs that we shall be heard when we pray.

Answer. We deny that prayer requirerh that double foundation of
 a commandement to pray, and promise to be heard when we pray: and that vpon
 the vvarrant of some of the best prayers, that are recorded in holy Scri-
 pture. When Abraham prayed for the sauing of Sodom, and Gomorrah, *Gen. 18.*
 and did obtayne that if there had beene in them but tenne just persons, *vers. 25.*
 their Cyties should not haue beene destroyed: we reade neither of com-
 mandement giuen to Abraham to make that prayer, nor any promise be-
 fore he beganne it, to be heard; and this man was the Father of the faith-
 full, and knewe much better then an hundreth M. PERKINS, howe and
 when to pray.

And vvhenn milde Moses that most vwise conductor of the Israelites,
 prayed vnto God so peremptorily, that he would either blas him out of the *Exod. 32.*
 booke of life, or else pardon his people the Israelites, had he either commande- *vers. 32.*
 ment so to pray, or promise to be heard? I am sure that they can shewe me
 none at all in the Scripture: Nay, God before entreated Moses, that he
 would not pray vnto him for them, but suffer him to punish them accord- *Ibidem.*
 ing to their deserts, promising to aduance Moses exceedingly, if he *vers. 10.*
 would giue ouer his sute; neuerthelesse, Moses omitted not to pray most
 earnestly for the same people, and vvas heard. Neede vve any other

Qij.

prooffe

proofe to overthrowe M. PER. rotten foundation? And vylien *Ieſus* rather commanded then prayed; that the *Sunne* should not mene against *verſ. 10.* Gabaon, and it stayed his course for a whole day space, God obeying vnto the voice of man, as the holy Ghost speaketh: vvhath commandement or promise had *Ieſus* for this? and to omit an hundredth other like, what promise had *S. Paul* to assure him to be heard, when he prayed not once, but thrise *2. Cor. 12.* that the prick of the flesh should be taken away from him? none at al (*I* weene) *verſ. 8.* for his request would not be granted him. By this the indifferent reader may perceiue, how grosse the *Protestants* judgement is in matters of faith, vyho take that for an infalible ground of religion, vvhich is so contrary vnto the expresse vvord of God, that nothing can be more. Of faith necessary in prayer shall be spoken, as soone as *I* have dispatched an other text of Scripture, misplaced here and misapplied.

Matth. 4. We are (saith M. PER.) commanded to call vpon God only: him only shalt thou *verſ. 10.* serue.

This mans eyes-sight beginneth to faile him much, that cannot discerne betweene calling vpon, and seruing; when many a Master calleth vpon his man whome he doth not serue, but is serued by him. The text is already expounded out of *S. Augustine*: that we must serue God only with Godly honour, as the Greeke vvordes *Latreieis* doth there notifie; notwithstanding which only seruice, every seruant (*I* hope) may serue his Master, and every inferiour vvorship his superiour: and so may we doe the Saints our betters in all goodnesse, with such worship as is due vnto their singular gifts. And as we may pray vnto men aliue vvithout derogation vnto God his only seruice: so may we doe to the Saints departed.

But M. PER. fearing the weakenesse of this fortification, secondeth it with an other out of the Apostle: *Rom. 10.* How shall we call vpon him in whome we *verſ. 14.* haue not beleued? but we may not beleue in Saints, therefore we may not call vpon them.

I answere, that we cannot call vpon any man for more then we beleue to be in him; and so much must we beleue to be in euery man, as we will demand at his handes. We call vpon Christ for saluation, and therefore must we first beleue him to be a Sauour: we call vpon Saints to pray for vs; therefore must vve before hand beleue, that they both can and will pray for vs, and that they are able (through the fauour and loue that God beareth them) to entreate much at Gods handes: see howe vve must beleue in them, vpon whome we call for helpe. And the very phrase of *Ad Phile* beleueing in Saints, is vsed by the same ^a Apostle, not vnlike that of the old *mon. y. 5.* Testament: ^b The people beleued God, and his seruant *Moyſes*. M. PERKINS *Exod. 14.* goeth on, patching vp his former argument with that, which hath small *verſ. 31.* coherence

coherence with it, to wit: *That we haue no promise to be heard, but for Christs sake.* Admit it vvereso, it maketh nothing against prayer to Saints: for they pray for vs in Christs name, and are heard for Christs sake.

Finally, M. PERKINS saileth, that we giue for our only warrant of inuocation of Saints, miracles and revelations; and thereunto answereth, *that to judge of any point of doctrine by miracles, three thinges must concurre. First, the doctrine of faith and piety to be confirmed. Secondly, prayer to God that some thing may be done for the ratifying of the said doctrine. Thirdly, the manifest edification of the Church by the two former.*

What of all this good Sir? Marry thinke what you vwill, for he inferreth nothing; I will therefore apply all this to the purpose, and say first: That vwhen a miracle is graunted by God, to confirme any point of doctrine in controuersie, then euery man is as vwell bound to beleue that point of doctrine, as if it were plainly recorded in the holy Scripture; for it hath God to witnesse, who cannot deceiue. Secondly, that S. Bernard (almost Godly man, and one whose testimony M. PER. doth very often alleage) did fulfill all those three worthy obseruations of M. PER. in working of miracles to confirme inuocation of Saints, and therefore it is to be beleue of all men, euen by M. PERKINS owne sentence. For first he propounded inuocation of Saints, *as a doctrine of faith and great piety*, in the Prouince of Tolouse in France; where it was by our Protestants *Lib. 3. vlt. ca. 5.* Grandfathers the *Albigenses* denied: Secondly, he blessed some certaine loaves of bread that were presented to him, and prayed to God that if inuocation to Saints were pure doctrine of faith, that then whosoener should taste of that bread, might be cured of what disease soener he was sicke. A Bishop that stood by, added; yea Sir, if they receiue them with good faith they shall be healed. S. Bernard replied: I said not so, but whosoener shall truly taste of them shall be cured, that they may know vs to haue the truth, and so be the true messengers of God. And as it there followeth: *An huge multitude of sicke and diseased persons tasting of that bread, recovered perfect health.* If we had no other argument then this, it alone were sufficient to perswade any Christian, that to pray vnto Saints is the true doctrine of Christ, which God so expressly would confirme by miracles, and testifie so evidently. What would he beleue, that will not beleue this? But (saith M. PER.) miracles be to be done for Infidels, and not for them who beleue. True it is, and therefore was this miracle done, to conuert or to confound such Infidels as our Protestants are, vwho will not beleue the inuocation of Saints.

Lastly (saith he) our faith is not to be confirmed by revelations, and apparitions *Luc. 16. vers. 29.* of dead men, but by the writings of the Apostles and Prophets.

What is this either to miracles, or inuocation of Saints? neither is that

which he saith to be drawne out of those wordes of that parable, as I will proue when it shall be neede. Note by the way, that twice in this question he himselfe citeth that parable of *Dives* and *Lazarus*, for prooofe of doctrine, vvhich he afterward denyeth to be lawfull for vs to doe. What our other groundes be for inuocation of Saints, shall be declared in our arguments following.

M. PERKINS fifth reason. *To pray to Saints departed, to bowe the knee to them while they are in heauen, is to ascribe vnto them, that which is proper to God: namely to knowe the hart and inward desires thereof, and to knowe the speeches and behauiours of all men, in all places on the earth at all times.*

Answer. This man doth too too broadly enlarge his lies; for neither doe all men at once (much lesse at all times) pray vnto every or any one of the Saints: but suppose they did; yet, to heare all their prayers together, is nothing so much as to see that which every Saint doth see in heauen, to wit, the one only substance of God in three persons: for what are all the cogitations of men, compared vnto the immense and incomprehensible nature of God? not so much as the point of a pinne to the whole globe of the earth, and yet every Saint in heauen doth clearely behold God: therefore much more able are they to heare and see all things that belong vnto men. And as the learned Diuines knowe, the man-hood of our Sauour Christ doth see, knowe, and comprehend all the deedes, wordes, and thoughts of all men, that haue lived since the beginning of the world, vnto the end; because it belongeth vnto him who is iudge of all, to knowe all; as well to reward the good, as to punish the euill: and yet doth no Diuine say, that the man-hood of Christ is God, or equall vnto God in knowledge. Nowe, the Saints in heauen doe not see the secretes of our harts, in our harts; but being present to the face of God, doe behold in it (as it were in a most cleare glasse) all that is pleasing to the goodnesse of God to reueale vnto them; and it is incident, and belonging necessarily vnto their most happy estate, to haue graunted to them, all that in reason they can demande; otherwise they were not so happy as they might be. Now, what good nature would not be glad, to pleasure his owne fellowe members and deare friendes; specially such as craue so much at his handes? vvhich therefore, it cannot be denyed of any considerate man, but that God who satisfieth all their iust requests doth ordinarily reueale vnto his dearely beloved Saints, all the prayers that be made vnto them. Surely *S. Augustine* in most expresse termes declareth: *That God can giue such power vnto his Saints and Martyrs, that they may be present in spirit at euery place throughout the world, where there is any memory of them: or prayer made vnto them. He will not take vpon him to define, whether they be actually there present* or

orno, or whether by the ministry of Angels they be relieved that seeke helpe by the intercession of Martirs: but maketh no question but that they heare all prayers made by vvhosoever to them, and obtayne very many of their requests. And as S. Gregory saith: *What doe they not see, who see him that seeth all thinges; yea, containeth all thinges within himselfe:* Yet M. P. E. R. blusheth not to say, that it is but a forgery of mans braine, to imagine, that the God-head is such a cleare glasse, representing all thinges, because it should then followe, that the Angels who behold Gods face, should be ignorant of nothing: but the Angels haue learned some thinges of the Church (as S. Paul witnesseth:) therefore they see not all thinges in God.

Lib. 12.
Moral.
cap. 13.

To this we answer, that in God all thinges are represented, and shine more brightly, then in their owne naturall places: yet, doth not God communicate and reveale all thinges vnto every body there present, but his diuine nature in three persons, Christ, God, and Man, with all other naturall and ordinary thinges, from the cope of heauen to the center of the earth, are seene of every Cytizen of heauen, though with a different degree of clearenes: but of Gods counsels concerning the gouernement of the world, so much is only knowne vnto either Angell or Men, as appertayneth vnto their state, and that when it belongeth vnto them: therefore the Angels might well not knowe many thinges belonging to the gouernement of the Church, vntill they sawe it accomplished, and therefore might be said to haue learned some such thing of the Church. But as we haue said before, it properly appertayneth vnto the state of Saints in heauenly blisse, to knowe their friendes reasonable requests made vnto them, or else their conditions should not be so perfect, but that they might in equity require the bettering of it: and consequently they could not be so thoroughly contented, as their estate of perfect felicity in heauen doth demande: and thus much of M. P. E. R. reasons. To which I will here adde one argument, commonly vsed by the Protestants, though M. P. E. R. (for the weakenesse of it perhaps) thought best to omit it: it is taken ab authoritate negatiue, which Schollers knowe to be naught worth. Christ saith, come yee vnto me all yee that labour and be burdened, and I will refresh you: he saith not goe to the Saints, but come to me. I answer, neither doth he say, doe not goe to the Saints, and therefore here is nothing against vs. We goe to Christ for remission of our sinnes, which lye more beauiy then a talent of lead vpon our backs, and through our redeemers merites doe we craue pardon of them: but to moue more effectually this our redeemer, and God his father to haue pittie vpon vs, we humbly desire the Saints (his best beloned seruants) to speake a good vword in our behalfe, acknowledging our selues vnnworthy to obtayne any thing at Gods handes, through

Matth. 11.
vers. 28.

through our owne vngatefull wickednes. Now that our Sauour Christ IESVS, doth very well like and approue the mediation of others euen to himselfe, may be gathered out of very many euident texts of holy Scripture: for he at the intercession of the Centurion cured his seruant: and ^a *seeing the faith of them that brought a man sicke of the palsey before him, he healed the sicke man; and ^a as his disciples request cured S. Peters mother in law.* And vwhen the vvoman of Chanaan sued vnto him for her daughter, ^b *he answered her not a word before his disciples had besought him for her: by which and many such like recorded in the Gospell, euery man (that is not wilfully blinde) may well see, that the intercession of others for vs doth much preuaile, euen with our soueraigne intercessor and mediator Christ IESVS himselfe: nowe to his authorities.*

Lib. 3. c. 1. The first is out of S. Augustine. Christian men commend each other in their prayers to God: And who prayeth for all, and for whome none prayeth, he is the one and true mediator.

I answer, these wordes be rather for vs, for approuing and confessing our Sauour Christ to be the only mediator of redemption, as we haue already declared; they teach that all Christians may commend themselves each to others prayers: Nowe, the Saints departed be Christians (I trust) as good as we, or rather farre better; therefore all other Christians may very well (in S. Augustines judgement) commend themselves vnto the Saints holy prayers, because each one may commend himselfe to any others prayers. Concerning the word Mediatour, S. Augustine neuer attributeth it vnto any, sauing only to our Sauour, taking it alwaies in the second signification aboue named, to which three things are properly required, according to S. Augustine: first, that he pray for all, and that none pray for him; which property M. PER. toucheth, but misquotheth the place: for it is in *lib. 2. cap. 8. cont. Parmenianum*. The second property and the most necessary of all is, that he pay the full price and rancome of all our sinnes, and that his redemption may in equall ballance, counterpoise the grieuoufnesse of our sinnes, which is taken out of diuers places of Scripture. The third which is the ground of al the rest is, that the Mediatour be both God and Man; that participating of both natures, he may be as it vv ere a naturall middle or meanes to reconcile the two extreames; and so as Man, be able to suffer something to appease Gods wrath; and as God, to giue to that suffering of his man-hood, infinite value, making thereby Christs sufferings more then sufficient to pay for the redemption of an hundred vvorldes if neede had beene. And these proprieties gathered out of ^c S. Augustine and other Fathers, will put downe M. PER. olde deuise of proprieties of a Mediatour; all which make

Lib. 9. de ciuitate, cap. 15. & alibi.

make nothing against the intercession of Saints, who be not in that sence to be called mediators, and yet cease not to pray for vs: let vs then goe on.

M. PERKINS citeth secondly another sentence out of *S. Augustine*, where he bringeth in our Sauour saying: *Thou hast no whereby to goe but by me. Traitt. 22.*
me, thou hast no way to goe but by me. *in Ioban.*

Answer. *S. Augustine* there alludeth vnto those vvordes of our Sauour, *I am the way, the truth, and the life*: and saith, that for life and truth vve haue no other way to seeke vnto, but vnto Christ; vwho according vnto his diuinity, is truth and life vnto the vvorld. And in this high degree of redemption and mediation, he was the only way vnto his Father: for neither the *Gentiles* by their morall vertues, nor *Iewes* by the power of their law, could without him leade them to God. All this is very good doctrine, but no whit more against praying to Saints, then against commending of vs one to anothers prayers, or vving any other meanes of saluation; as *S. Augustine* vpon the like occasion doth himselfe plainly declare. For vpon these vvordes of *S. Iohn*: *If any man offend, we haue an advocate with the Father IESVS Christ the just one*, where he putteth this doubt: *but some man will say, therefore doe not the Saints pray for vs? doe not the Bishops and gouernours pray for the people?* After hee solucth this doubt concluding, that *all the members of Christes body doe pray one for another*, marry the head prayeth for all: vvhich he most plainly sheweth, that the soneraigne intercession or mediation of Christ the head, doth not exclude the intercession of Saints departed, no more then it doth of any other yet liuing.

M. PERKINS citeth also one sentence out of *S. Chrysostome*, who hath vvritten thus: *Thou hast no neede of Patrones to God, nor much running vp and downe to flatter and fawne vpon others; for though thou be alone and want a Patrone, and by thy selfe pray vnto God, thou shalt obtayne thy desire.* *De persis Euangel.*

Answer. It seemeth by his vvordes, of running vp and downe, and flatter-
 ing of others, (vvhich Gods Saints vvill not endure) that he speaketh against seeking vnto vaine-glorious and euill mortall men, to be our Patrones to God, which were folly. But admitt he meant the Saints departed; then let vs take his whole meaning, and not wrest his vvordes to any other sence then he vvill allowe and like of: he doth then often inueigh both against certayne rich men (vvho hauing given some little almes to the poore, thought themselues sure of pardon of their sinnes, and of saluation, through the poore mens prayers, though they prayed not themselves;) and also against all such sluggish lazie persons, as relied wholly vpon the intercession of Saints, not praying much for themselves: vpon such as these doth *S. Chrysostome* often call to pray for themselves, and not

to trust wholly vnto the prayers of others; perswading them, that it were better to pray for themselves without Patrones, then leauing all to Patrones not to pray themselves at all. But the best of all to be, both to pray themselves, and to imploy also good men and the Saints to pray for them;

Homil. 5. in Math. this is his owne declaration in these his wordes: *Let vs not like sluggards and slouthfull companions, depend wholly vpon the merits of others: for the prayers and supplications of Saints for vs, haue their force; and that surely very great; but essentially, when we our selves doe we shall by our penitence request and sue for the same.* And making the like discourse in another place, he concludeth

Homil. 1. in 1. ad thessal. thus: *Knowing these things, neither let vs despise the prayers of the Saints, neither let vs cast all vpon them.*

Thessal. Nowe to the arguments for the Catholike party: my first argument shall be to proue, that we may pray to the Angels in heauen to blesse vs, and to pray for vs; to whome after our blessed Lady, we assigne the first place in our Litanie. We haue for our varrant the authority and example of the holy Patriarke *iacob*, expressly set downe in holy Scripture for prayer

Genes. 28. 25. & 16. to Angels, in these wordes: *God before whome my fathers Abraham and Isaac haue walked, God who hath fedde me from my youth vnto this present day,*

and the Angell that hath deliuered me from all euill, blesse these children. What can be more playne, then that this blessed old Patriarke did pray vnto his good Angell Guardian? *Nay* (saith M. PER.) *for by the Angell thine thou must understand Christ; for that in Malachie Christ is signified by the Angell of the covenant.* A bonny reason; because that an Angell is once in the old Testament vsed to signifie Christ, therefore it shall signifie him in vvhich place soeuer it shall please the Protestants. Neither doth an Angell in that

one place singly put, signifie Christ; but with an addition, *the Angell of the covenant*, to distinguish that Angell from all others: so that there is no appearance or colour of likely hood, out of that place so vnlike, to interpret thus. It remaineth then, that the vword Angell betaken properly (as it is most commonly in holy Scripture) for an heauenly spirit, appointed by God to keepe *iacob*: vvhich I confirme by the circumstance of the place; because *iacob* prayeth vnto that Angell, as to one that was then extant and liuing, that had also before deliuered him from many perils: but Christ was not then borne, nor had any doings in the vworld, therefore he did not pray to him. Againe, the wise Patriarke and Prophet must be made to speake very fondly, if he should pray him that was not *super-natura*, to blesse those children; he might very well haue prayed God for Christs sake (that was to come) to blesse them: but to pray Christ himselfe, whome he knewe then not to be any where liuing or extant to blesse them, hath no sence in it; for blessing (as all other working)

supposeth

supposeth a real being and existence of the same party. To this example of *Iacob*, we may joyne the consaile that *Eliphaz* the *Thamne* gaue vnto *Iob*; *Turne thy selfe vnto some of the Saints, and loke owne practise*; * *Hane Iob cap. 5.*
pitty on me, hane pity on me, at least you my friends. Vpon which place *vers. 1.*
S. Augustine saith, that *Iob* the holy man made intercession to the Angels, * *Cap. 19.*
 or to the Saints to pray for him; to vvhich we may also adde, howe that *vers. 21.*
Raphael offered vp good *Tobias* prayers to God, and howe that another *Tob. c. 12.*
 * *Angell* did giue of the incense of prayers of all Saints, vpon the Altar of gold *vers. 12.*
 which is before the throne of God: Out of which places, and such like I * *apoc. 8.*
 framethis argument. *vers. 3.*

The Angels be most holy and charitable creatures of themselves, they also haue by Gods appointment charge ouer vs, and doe assist vs; where- vpon it followeth most clearely, that they are most ready in vvord and deede, to further all our good desires and honest demandes: and consequently being by vs requested to pray for vs, cannot refuse it. To say that they haue no care of our prayers, is both contrary to their charity and to their charge, and the places in Scripture already cited: to vvhich this may be added. Christ to discourage men from offending children and stulle ones, allegeth this inducement: *That thei Angels see the face of his Math. 18.*
father in heauen, signifying that they vvould complaine of them to God, *vers. 10.*
 and sue for seuer punishment against such offendours; vvhich argueth, that they doe very well knowe and carefully tender our good: vvhich is also strengthened by an other place, where our Sauour declareth *what Luc. 15.*
great joy they make at the conuersion of a sinner. Out of all vvwhich textes it *vers. 10.*
 plainly to be collected, that they knowe of our conuersion, see the particular wrongs that be offered vs, and the good deedes we doe: so that the Protestants can finde no starting hole to escape out at, for that they both heare our prayers, and be willing to pray for vs. And hauing wonne the Protestants to beginne our Litanies with vs, and so to say *S. Michael pray Luc. 20.*
 for vs, *all holy Angels pray for vs, &c.* We may no doubt perfwadethem *vers. 36.*
 to goe forward thus: the Saints in heauen are equall vnto Angels both in charity, knowledge, affection towardes vs, and what else soeuer is requisite vnto intercession; therefore if we may pray vnto Angels, we may also pray vnto the Saints.

M. PERKINS answereth, *that at the generall resurrection Saints shall be equall vnto Angels, as our Sauour saith, but not before.*

Reply. If Saints then shall be equall to Angels, they are so at their first entrance into possession of the heavenly joyes, for (as all Diuines confesse) the essential glory of their soule, shal not be increased at the resurrection; and the glory of their body which they shall then receiue, doth not make

them more like, but rather more vnlike vnto Angels that haue no bodies at all: therefore this answer is insufficient, which M. PARKINS foreseeing addeth a second.

Saints be equall to Angels in glory, but not in office and ministry, by which they are ministering spirits for good men: leaving vs to vnderstand belike, (for the good man doth not expresse it) that because the Angels are ministering spirits, therefore they better knowe our prayers, and are more carefull to pray for vs.

Repl. First, the Saints being of our owne nature, and hauing passed the like perils that we be in, and being also members of the same body of Christ, as vve are, cannot but tender the matter of our saluation, as much as Angels doe; especially considering that their charity towards God bindeth them, to further by all possible meanes his honour and seruice: and their loue towards their neighbours doth moue them sufficiently to second and helpe forward our saluation, in what they can. But the other point of their knowledge of our affaires is of greater difficulty: the which vve proue first, by the perfect knowledge they haue of God, which is as great, and also greater then some Angels haue, and so in that cleare mirror of Gods substance they may most easily see all that hath beene, is, or shall be said or done vpon earth. And we say further, that the perfection of their most happy state doth demand as due to it, that they should be made priuy vnto their friendes reasonable suires vnto them: All vvhich hath beene already proued. But here I will adde this, which is to the present purpose. That the Saints haue also charge ouer vs, and therefore that it belongeth vnto their office, as well as to the office of Angels; to be acquainted with our affaires in particular. That God hath appointed the Saints to rule ouer vs, is proued out of our Sauours wordes, vvhich he

- Luc. 19.* *saith: That the good seruant for well vsing of his pound, shall be placed ouer tenne*
uers. 17. *Cities. And againe; He that shall overcome, and keepe my wordes vntill he*
Apoc. 2. *end, I will giue him power ouer Nations, and he shall rule them with a rodde of*
uers. 26. *iron, &c. euen as I haue receiued of my father. Item, I will giue him to sit with*
ibid. 3. *me in my throne. Out of which textes is plainly gathered, that Christ gi-*
uers. 21. *ueth vnto holy Martirs and Saints, a charge and command ouer Cities,*
Lib. 8. in *Countries, and Nations: which the auncient Fathers haue well obserued,*
Lucan. *and doe plainly testifie. Whereupon S. Ambrose saith: Euen as Angels*
De viduis. *doe gouerne ouer vs, so doe they who haue attained vnto the life of Angels. In*
In 40. *another place he calleth the Saints departed salutis nostra Praesides: the*
Mart. *Presidents of our saluation. S. Basil rearmeth them Protectors of mankind,*
Orat. in *Gregory Nazianzene desireth S. Cyprian to looke downe vpon him, and to di-*
Cyprian. *rect his speech and life, and to fede his flocke, & to gouerne them together with him.*

Theodorete

Theodoret saith, that they at his time that went from home, prayed the *Martirs* Lib. 8. do to be their companions, or rather the guides of their journey: and returning safe *curandis* did yield them thanks, acknowledging the benefit by them. Many more such like testimonies, may be produced out of the auncient learned Fathers if neede require, to shewe manifestly how they vnderstood the Scriptures concerning this office and ministry, or rather presidency of the Saints departed ouer vs that liue on the earth: vvhetherfore to conclude this reason, the Saints being equall vnto the Angels, as well in office and ministry, as in charity and affection towards vs, we may as well pray vnto them as vnto the Angels.

Our third reason shall be to prevent that euasion of theirs, that God (forsooth) is so ready of himselfe to heare vs, that we need not any spokesman to him: thus I propose it. One of vs living here may pray vnto another to pray to God for him; therefore much rather may vve pray vnto the Saints departed to pray for vs, because the better that the men be that pray for vs, the more vvvorth are their prayers; according to that of *S. Iames*: *The continual prayer of a iust man availeth much.* And the examples of *Iac. cap. 5* Abraham, *Moyse*, *Iob*, *Eliu*, and such like excellent men, doe confirm the same; vvhose prayers God did heare when he refused to heare others. Yea, God himselfe (as the Scripture teacheth) aduised *Abimilech* Gen. 20. King of Egypt, to speake vnto Abraham to pray for him: and would not heare *Iob* friends praying for themselves; but sent them to his servant *Iob*, to request him to pray for them; at whose intercession he did pardon them. Doth *Iob* 42. not this most plainly proue, that notwithstanding Gods readinesse to receiue vs into his grace; yet his will and pleasure is, that vve doe pray vnto others to be a meanes vnto him for vs, especially vvhenn we haue so offended him, that vve may justly be ashamed euen to present our selues before his diuine Majestie? neede we any better warrant for praying vnto others, then the aduise and commandment of God himselfe? Now to the confirmation of the consequent: But the Saints, yea the least in the Kingdom of heauen is greater then *S. Iohn Baptist* (that is) then the best on earth; *Math. 11.* *ergo*, their prayers will doe vs much more good, then any mans prayer yet liuing. *vers. 17.*

M. PERKINS answereth that we haue a commandment to pray vnto the liuing, but none to pray vnto Saints departed.

Reply. I haue already confuted this answer, vvhenn I shewed before that we neede no commandment to pray, or to desire others to pray for vs; but it is sufficient to knowe their credit with God, and willingness to intreate for vs when they be thereunto requested.

Wherefore saith **M. PERKINS**, secondly there is a great difference be-

sweet requesting one to pray for vs. and by inuocation to request them that are absent: for this is a worshippe that is giuen to them, and a power to heare and helpe all that call vpon them.

Reply. First, that by inuocation we may pray vnto men *S. Augustine* teacheth directly, grounding himselfe vpon the expresse text of Scripture, where *Isaac* commandeth that his name and the name of his fore-fathers be inuocated vpon of the children of *Israel*. And vvhich is inuocation in English but the calling vpon one, vvhich is as lawfull as the praying vnto him? That we doo them an honour and worship thereby, I grant; and say that the Saints being better then the living, are better worthy of that worship then the living. Further, that we assigne them a power to heare them that be absent more then the living can doe, it is no maruaile; for the perfection of their heavenly state requireth that prerogative, as I haue more then once declared. But because this point of their knowledge, breedeth the greatest doubt of praying vnto the Saints, let *S. Augustine* (a most iudicious Doctor, and one that was not partiall in that matter, delivering his sentence grounded also vpon holy Scripture) be hearkened vnto and followed: he treating of the happynesse of Saints in heauen, hath these vvordes. *Lib. 22. de ciuit. 29.* *If the Prophet Helizeus being absent in body, did see his seruant Giesy receiuing the gifts which Naaman the Syrian gave him, &c. how much more in that spirituall body shall Saints see all thinges, not only if they shut their eyes, but also from whence they be in body absent? this he confirmeth by that 1. Cor. 13. sentence of the Apostle, We knowe in part and in part doe we prophesie, but ver. 9. 10. when that shall come which is perfect, then shall that be made void which is in part, &c. Hence thus reasoneth S. Augustine: If the knowledge of this life in such as the Prophets and Apostles were, be no more in comparison of the Saints knowledge in beauen, then is a little childe compared to a man, and this which is in part to that which is perfect: then surely if Helizeus and other Prophets did see thinges done farre distant from them, yea thinges that were to be done many hundred yeares after their times; they being (without doubt) indured with this admirable knowledge from God: how much abundantly shall all they in beauen enjoy this gift, when their bodies shall not binder them, yea they shall not neede bodily eyes to see thinges absent, but with the hart or spirit they shall be present to them, as Helizeus was, who said: was not my hart present, when the man returned from his chariot to meete thee? Can any thing be more euident or more soundly proved, then that the Saints in heauen haue great preheminance aboue all that liued vpon the earth, to see and knowe thinges absent and farre distant from them? which the same father proueth also by most euident experience, in the fifteenth and sixteenth Chapters of his booke intituled *de cura pro mortuis agenda*. And that you may perceiue, that that is*

not the opinion of *S. Augustine* alone, I will joyne the testimonies of three or foure other Fathers with him. *S. Cyril* Patriarke of Hierusalem saith; *Euen as S. Peter* did question *Ananias*, willing him to tell whether he had sold his Cathe. 16 ground for so much: so did the Prophet *Helizeus* (though he were not ignorant of *Act. 5.*) asks his seruant *Giely*, whether he had not receiued money of *Naaman* the Syrian; for (saith he) nothing done euen in the darke, is hidden from the Saints. *S. Basil* writeth thus: Let a Virgin first of all feare her owne conscience; and if *L. de Vir-* shee be neuer so solitary, yet hath shee her Angell guardian present, whose sight giueth. shee must not contemne, specially when as they haue Angels (as it were) patterns of virginity: but before all Angels, let her respect and reuerence her spouse *Christ*, who is present euer where. And why did I speake of an Angell? for shee hath an innumerable company of Angels present, and with them the holy spirits or soules of the Fathers: for there is none of these, who doth not see all things euer where; not truly beholding them with corporall eyes, but by a spirituall sight piercing vnto the knowledge of all things. The same doth *S. Athanasius* that famous ancient Doctore resolve in his 32. question. See *S. Augustine* also lib. 20. of *Quest. 32.* the City of God, the 22. Chapter, Teaching that the Saints in heauen, doe knowe in particular what is done among the damned in hell. And *S. Hierome* doth proue against *Vigilantius*, that the Saints (who followe the Lambe whither soeuer he goeth) be excluded from no place: and scorneth that dreaming Heretike for imagining, that vnto the soules of the Martyrs did lye haunting about their shrines, they could not heare their prayers that went thither to pray; affirming him therefore to be a monster worthy to be banished into the vttermost cawles of the earth. Encherines a most holy and learned Arch-bishop of Lyons, all most 1200. yeares since confirmeth the same, grounding his discourse vpon the same textes of Scripture that *S. Augustine* did, saying: If the Prophet *Helizeus* absent in body, did see his seruant *Giely* taking gifts: how much more shall Saints in that spirituall body see all things, not only if they shew their eyes, but also from whence they are in body absent. For then shall be that perfection of which the Apostle speaketh, in part we knowe, and in part doe we prophesie, but 1. Cor. 13. when that shall come which is perfect, it shall be voyded which is in part: therefore when that shall come which is perfect, and this corruptible body shall no longer cumber the soule, but it shall haue a glorious body which shall nothing hinder it, shall the Saints then neede the helpe of bodily eyes, to see such things which *Helizeus* absent needed not to behold his seruant? The testimonies of so many worthy Fathers will (I hope) suffice to perfwade any reasonable man, that the Saints in heauen doe very well heare our prayers.

To these I will joyne that which *M. PER.* maketh our second objection, because it doth fortifie the same. *Abraham* (not then in possession of *Lac. 16.* heavenly knowledge after our doctrine, but in heauen as the Protestants vers. 24. thinke)

thinke) did heare *Dives* from hell, vvhich is further off from heauen then the face of the earth which we inhabite; and therefore more easily might he haue heard any liuing body praying vnto him, then he did that rich glutton out of hell.

M. PERKINS answereth, *That this is a parable, and out of a parable nothing can be gathered, but that which is agreeable vnto the intent thereof.*

Reply. Why doth he then twice in this very question gather out of it, first, *that Abraham was in heauen*, then, *that saith is not to be confirmed by apparitions of dead men*, vvhich are not the principall intent and scope of it; but we must giue our newe Masters leaue, both to affirme a thing when it seemeth to make for them, and after to denie the same flatly when it bea-

reth against them. We then say with *S. Ambrose* vpon that place, vvvith *Ionianus S. Hierome*, with *S. Augustine*, and with *S. Gregory*, (the foure principall Doctours of the *Latin Church*) that the story of *Dives* and *Lazarus* is a true hystorically narration, and not a parable of that which neuer was, as by the proper names of *Abraham* and *Lazarus*, and other circumstances they gather. And vvhereas M. PER. objecteth against it, *That, then it may be collected out of it, that wicked men in hell haue compassion and loue to their bretheren on earth, and zeale to Gods glory, because Dives seemeth so to haue bad*. I answer, that there is no appearance of any zeale of Gods glory in *Dives*, only he desired that some might goe out of that place of torment to aduertise his bretheren of it, that they came not to him thither: which was not out of any loue neither that he bare to his bretheren, but for feare of his owne further torments if they came thither after him, because he had giuen them euill example and encouragement to doe euill, and perhaps euill counsell vvhen he liued vvith them, and therefore was by their condemnation to receiue increase of his owne paynes: so that his intreaty for them proceeded only out of the loue of himselfe, and from the feare of more grievous torments. Nowe it being certayne, that *Abraham* in heauen (according to the *Protestants* opinion) could heare *Dives* in hell: much more easily can the Saints in heauen heare our prayers, or any mans that dwelleth on earth; Nowe after our doctrine, who hold *Abraham* then to haue bene in *Lymbo*, thus the argument must be framed: If *Abraham* not yet inuaded with that perfect knowledge, which the Saints in heauen haue could (nevertheless) heare *Dives* in hell; betweene whome and himselfe there was *magnum Chao*, as the text hath, a huge deepe darkenesse and great distance: vvith much facility can the Saints (who excell him being then in *Lymbo* in knowledge) see and heare men liuing on the earth.

Our fifth argument: the Saints in heauen doe present vnto God the prayers of holy men liuing vpon the earth; therefore they knowe the same prayers

prayers well in particular, and embrace and recommend them to the diuine Majestie. The consequent is manifest, because no man can offer vp by word of mouth a petition if he knowe not what it is: neither will any vvise man (such as the Saints be) speake for he knoweth not whome nor what: wherefore if the Saints doe present our prayers to God, they doe knowe them in particular. The antecedent is set downe in expresse tearmes in the word of God: *The 24. Seniors (who sat about the throne of Apoc. 5. God) fell before the Lambe, hauing euery one harpes and golden vials full of odours, vers. 8. which are the prayers of Saints.* M. PER. saith, that these were their owne prayers and not other mens, but vvithout alleading either authority or reason. We proue by the text it selfe that it must be vnderstoode of other mens prayers and not their owne; because otherwise in due construction it should haue beene said, *Which are their owne prayers*: but the text saying, *That the odour of their vials were the prayers of Saints*, it distinguisheth plainly those Saints from themselues, vvhich also the learned interpreters on that place, *Primasius*, and the *Greeke schoole*, with *Oecumenius* doth confirme and testifie.

The former arguments were to proue, that the Saints doe heare our prayers; now the sixt reason shall be to meete with that out-cry of our aduersaries, that (forsooth) vve robbe God of his honour, and giue it to Saints, when we pray vnto them, thus: God is more honoured by our worshipping and praying vnto Saints departed, then if we did no worship vnto them, nor prayed not vnto them at all, but went immediately to God vvithout their helpe: therefore if it were for nothing else but for the greater honor of God, we ought to worship Saints and to pray vnto them. I proue the former proposition thus: First we worship the Saints, only for the supernaturall gifts vvhich God hath bestowed vpon them, which must needes redound vnto the honour of the giuer, as when I honour any of the kings officers, it being principally because he is the kings officer, the King himselfe is together and more principally honored, and Christ saith expressely, *that hee that despiseth one of his seruants, despiseth Luc. 10. Christ himselfe.* Whence it followeth, that he who respecteth and honou- vers. 16.
reth one of his seruants (especially because he is his seruant) doth together and (in deed) more principally honour Christ: he and his graces being the very cause why vve respect and vvorshippe the other. Further, vvhen many (and those of the vvorthiest sort) doe become humble suitors vnto God for any one of vs, much more honour is done vnto God through the dignity of their persons, then if one meane silly sinner did sue to him alone: For it is more honourable and magnificall, to doe a pleasure at the instance and request of many vvorthy personages, then

where one poore worme alone doth sue for it; yea and much more excellent thanks is rendred vnto God by the number and dignity of the suitors, when their petition is graunted them. This argument which is euident in reason, is grounded also vpon *S. Pauls* authority; who requesteth the Christians of *Corinth* to helpe him in their prayers: *That* (saith he) *by many mens person, I thankes for the gift which is in vs, may be giuen by many in our behalfe.* Seeing then, that by our praying vnto the Saints, they are drawne in to become suitors vvith vs, and for vs; and consequently obtrayning their suite, they stand aswell bound to render thanks to God therefore as we doe: It followeth thereupon most euidently, that God is by our praying to his Saints, both more honored when such worthy persons sue vnto him for vs, and also better thanked, for that we doe obtaine by their intercession. Now let vs close vp this question with the testimony of some of the most ancient, famous, and best learned Doctors of both the *Greeke* and *Latine* Church. *Origen* who liued not much aboute 200. yeares after *Christ*, prayeth vnto that blessed paterne of patience

- Lib. 2. in Iob.* *Iob*, thus: *O happy Iob nowe liuing for euer vvith God, and remayning a conquerour in the sight of our Lord and King, pray for vs wretches, that the wonderfull mercy of God may also defend vs in all tribulations, and deliuer vs from all oppressions of the wicked one, &c.* *Athanasius* Patriarke of *Alexandria*, and first of the foure principall Doctors of the *Greeke* Church, after many prayes of the immaculate *Virgin Mary*, saith: *Therefore all the rich men of the earth doe pray vnto thee, to be enriched vvith thy goodes and spirituall contemplations. We doe cry vnto thee, remember vs most sacred Virgin, &c.* *Gregory Nazianzen* the second of these famous Doctors, doth thus pray vnto *S. Athanasius*, who dyed in his time: *O Athanasius, O sacred and louing hart, &c. thou from aboue looke fauourably vpon vs, and governe this holy people that adore the holy Trinity, and cherishe and feede vs in peace, &c.* The like prayer he maketh to *S. Cyprian*, and to *S. Basil* in his funerall orations made of them. *S. Basil* speaking of fourty Martirs, of whome he made his sermon, saith: *He that is troubled flyeth vnto these forty, and he that reioyseth runneth vnto them; they that they may be deliuered from their aduersity, these that they may continue in prosperity: here the Godly woman is found praying for her children, &c.* *S. Chrysostome* the last but not the least of the foure, highly commendeth the Emperour of *Rome*, for praying vnto *S. Peter* and *S. Paul*, saying: *Hom. 66.* *He that is reuested in purple, goeth to embrace their tombes, and all state laid aside ad populū doth become an humble suppliant to the Saints, that they would pray vnto God for him: he that goeth crowned vvith a Diademe and imperiall crowne, humbly prayeth to the sister-man and to the maker of tents, as to his patrones and protectors. Ioid.* Let vs to make vp the halfe dozen joyne one other their equall vvith the former;

former; it shall be Gregory Nyssene S. Basils brother, he speaking vnto the
 Martir Theodore, saith: Make intercession vnto the King of all for our Country, Orat. in
 we stand in dread of great persecution. The wicked Scythians are at hand, and Theodor.
 about to wage battle against vs; thou as a souldier fight for vs, as a Martir speake
 boldly in our cause: and much more to this purpose, which I omit that I be
 not ouer tedious. To those of the Greeke Church let vs joyne as many of
 the Doctours of the Latin Church, beginning with S. Ambrose the first of
 the foure more famous Doctours: he first teacheth, That Angels and Mar- Lib. de vi-
 tirs are to be besought vnto, and earnestly prayed vnto by vs, all eadging that they dnis.
 are our President, and the beholders of our life and actions; and encourageth vs
 not to be ashamed to vse them as intercessors of our infirmity. And in another
 place prayeth thus: That this my prayer may be of greater force, I request the Serm. 91.
 aide of the blessed Virgin Mary, of the Apostles, Martirs, and Confessors; the de inuent.
 prayers of such personages thou (O Lord) doe it neuer despise, if it shall please corpor.
 thee to inspire them to pray for me. S. Augustine also first teacheth vs to pray Gernas. &
 to Martirs, saying: We doe not so remember Martirs at that table, as we doe o- Protbas.
 thers that rest in peace: for we doe not pray for them, but rather pray to them that
 they will pray for vs. And else where he saith: That it is an injury to pray for in Ioban.
 a Martir, vnto whose prayers we ought to recommend our selues. Secondly, he b Serm. 7.
 himselfe prayeth vnto S. Cyprian to helpe him with his good prayers. Third- de verbis
 ly, he hath recorded the miraculous helpe which two fearefull persons obtained Apostoli.
 by praying vnto the Martir S. Stephen. S. Hierome is so formall for vvor- c De bapt.
 shipping of Reliques and praying to Saints, in his treatise against Vigilant. cōt. Donat
 tins, that the Protestants are driuent to preferre that odious Heretike before lib. 7. ca. 1.
 him; Yet because some of them denie him to speake there of praying to d Lib. 22.
 Saints, note these wordes of his: Thou Vigilantius sayest, that whilest we de cinirar.
 liue we may pray one for another, but after we be dead no mans prayer shall profit De cap. 8.
 other. &c. see the objection of the Protestant. Nowe heare that learned
 Doctours answer: If (saith he) Apostles and Martirs while they liued here
 might pray for others, when they ought to be carefull for themselves; howe much
 more vnto after their crowne and triumph. Take also another place of his,
 which is so cleare that it cannot admit any exception: Farewell (saith he Epist. ad
 to that blessed yuidowe Paula, being then departed this life) and with thy Eustochiū
 prayers helpe the old age of him that worshippeth thee: thy faith and good workes in epistaph.
 haue joynted thee to Christ: being present thou shalt more easily obtayne that which Paula.
 thou wilt aske. The fourth of Latin Doctours is Gregory the great (to whome
 vve English-men are so much bound for our conuersion to the Christian
 faith;) he perswaderh praying to Saints in this sort: If any of vs had a great Homil. 31
 cause to be heard to morrowe before a high iudges we would this day most diligent- super. e-
 ly seeke out a wise well spoken and gracious counsailour, that were likely st to nāg. ifue.
 handle

handle it in the best manner. Behold (saith he) the seuerer judge I **IASVS**, assisted with a terrible troupe of Angels and Archangels, is to sit vpon vs; before that majesticall assembly the cause of our saluation is to be discussed, and yet we doe not now provide vs Patrones, that may in that day defend vs: *Martirs* will then be good aduocates, but they looke to be requested, and (as I may say) doe seeke that they may be sought vnto; therefore seeke by praying vnto them to gette them to be your Patrones, make them before hand intercessors of your guiltynesse, because he that is to be our iudge will be now intreated, that then he may not punish vs. To these foure pillars of the *Latin Church*, I will (to make the number equall with the *Greeke Fathers*) addetwo others; the first shall be out of *Ruffinus* (vvhovvas of *S. Hierames* standing) of the most Christian Emperour *Ruffin. li. Theodosius*: He assisted with the Priestes and People, visited the holy places, and clad in hayre-cloth lay prostrate before the shrines of the Apostles and *Admirers*, and by his fastfull intercession and praying to the Saints, most humbly sued for succour. The last shall be our famous country-man venerable *Bede*: *Lib. 4. in Let vs* (saith he) *with swift flight, seeke vnto the boles of the wall*, that is: let vs *Cant. cir. sue vnto the often intercession of Angels and Saints*, that they may pray for vs vnto our mercifull creator; for these are the most strong and surest fortress of holy *ca sinem. Church*. Nowe I vvhould gladly knowe vvhether the testimony of these dozen of the chiefeft Bishops and Doctours, aswell for their Godlynesse of life, as for their knowledge in holy Scriptures, who were also chosen by the holy Ghost to gouerne, instruct, and teach the principal Churches in both *Europe, Africke, and Asia*, and that in or about the most flourishing state thereof (for all of them sauing *S. Gregory the great* and venerable *Bede*, liued within 400. and some within 200. yeares of Christ) Whither, I say, these most sound testimonies of so many sacred and worthy personages, be not sufficient to perswade any reasonable man, that praying to the Saints in heauen is both agreeable to Gods vvord (which no man in these dayes vnderstandeth halfe so well as the worst of any of them did) and also very profitable for vs. Yet for the further assurance of this important matter, I will adde one miracle (which I touched before) wrought in confirmation of it: so that he that will not beleue this, shall be conuincied not to beleue God himselfe witnessing of it. In the coasts of *Thebais* in *France*, about 400. yeares past, one *Henry* an Apostata and wicked fellowe, beganne to cry out against praying for the dead, and praying to Saints, and pilgrimages, and some other points of the *Catholike doctrine*: the fame of *S. Bernard*s holynesse and learning being then very great, he was sent for by the *Pope*s Legate to come thither, to stay the people from following that lewde companion, who on a day after he had preached at a towne called *Sarlat*, blessed some loaves of bread, and said: *This shall be a certayne*

a certayne prooffe that our doctrine is true, and theirs false; if those that be sicke, by tasting of this holy bread be cured of their diseases. There stood by among others the Bishop of Charters, who fearing what might followe, added; if they taste of it with faith: Nay said the holy Father Barnard, (nothing doubting of Gods power) I say not so, but he that shall taste of it shall be truly cured, that they may know vs to be true men, and the true messengers of God, then a great multitude tasting of it, were (according to his word) perfectly healed of what disease soeuer they had. What can be more euident or better assured, then that praying to Saints is the truth of God? seeing that it pleased God to confirme it in such sort, by the miraculous curing of so many people.

M. PERKINS for an vpsbot saith, that he finally dissenteth from the Catholikes, because they are not content to pray to Saints, but say further, that God through their merits in heauen, doth bestowe many benefites vpon vs on earth.

I would he agreed with vs in the two former points, we should quickly be at accord in this: for the good-man is foully mistaken if he thinke that we affirme the Saints (after they be come to heauen) to merit a newe there; for we hold that none after their death can merit any more, but doe then receiue according vnto their former merits, either saluation or damnation: but we neuerthelesse say, that God in respect of their former merits gotten in this life, doth for their sakes bestowe many benefites vpon vs, and this doth M. PER. himselfe confirme in plaine wordes, when he graunterh (pressed thereto by the euidence of Gods word) that men vpon earth haue helpe and benefite, by the faith and piety which the Saints departed shewed when they were in this life: for (saith he further) God shewed mercy on them that keepe his commandements, to a thousand generations. True it is, that this their faith and piety he would not haue to be called merits; but we with that most honourable Father S. Ambrose doe say: *Apud Deum, seruus & interueniendi meritum, & ius habet impetrandi*; with God, a seruant of his hath both the merit to be an intercessour, and the right to obtayne his suite: seemore of merits in that question. Here M. PER. addeth against himselfe: That the Saints in heauen haue receiued the full reward of all their merits; and therefore there is nothing further that they can merit. Here we haue first that the Saints had merits, which he was wont to deny flatly; againe, howe doth God (hauing fully rewarded their former faith and piety at their entrance into heauen) afterward for their sakes, shew mercy to thousands? which he confesseth himselfe: wherefore he is aswell bound to answer this as we are, it bearing as strongly against his owne doctrine as it doth against ours. To saue him a labour I answere in a word, that it is one part of the reward of a faithful seruant, to be alwayes after (not deseruing the contrary) in his Masters fauour, and so gracious with him, that he may

In this question.

Lib. 5. super Lucā.

intreate any reasonable man at his handes: so are the Saints vvith God, vvho can neuer be wearyed vvith their suites, so long as they all doe but tend vnto his owne honour, and the saluation of his poore creatures, and as we both agreed vpon before: *Their faith, piety, and charity, vvholes they lined, did and doth still moue and cause God to shewe mercy vnto them, and vpon earth, for their sakes; though their merits were before most abundantly rewarded: let this suffice for this question.*

OF IMPLICITE OR INFOLDED FAITH.

M. PERKINS Page 266.

THis question is handled for two causes (as he saith pag. 274.) first, to rectifie the conscience of the weaker sort of his disciples: secondly, to rectifie their Catechismes vvhic doe (as he censurcth) require too full an assurance of saluation in all men.

It being then for the instruction of his ovvne deceived flocke, and not much appertayning to vs, I will possit it over lightly.

He teacheth a twofold implicite of faith: first, that faithfull men may be ignorant at the beginning of many articles of faith, and learne them after vvayes.

It was so (in deede) in Christes time, because he taught them not all at once; but since the establishment of the Gospell, it is necessary that euery one belecue all the articles of the Apostles Creede, the true doctrine of the Sacraments, and such other necessary heades of the Christian religion: other points of faith may be learned in time, according vnto the capacity of the persons.

The second fold of his faith is: that many (of his deceived disciples) haue not at their conuersion, and in time of temptation, a full assurance of their saluation, vvhic notwithstanding will serue the turne then, if they desire to haue a full assurance, and labour after vvay to attayne vnto it: vvhic he speaketh to the comfort of their consciences, that cannot perswade themselves so assuredly, that their sinnes are pardoned them.

This presumptuous doctrine of full assurance of saluation, I haue in a seuerall question before confuted; therefore I say only here, that no Christian is bound to haue any such absolute assurance of his owne saluation, *Ad Philip. 2. vers. 12.* but that he must (according to the Apostles rule) *workes his saluation vvith trembling and feare,* considering his owne frailty; Marry, very good hope and confidence ought we all to haue, in respect of Gods infinite mercy and goodnesse, and in the inestimable merits of our Lord and Saviour

It vs Christ; but by faith we cannot beleue it, vnlesse God doe extraordinarylie reueale any such thing vnto vs : which he doth to very fewe of his best beloued, and best tryed seruants.

In the matter of our difference, he saith first; *That we teach not faith to be a knowledge of thinges beleued; but a yenerent assent vnto them, whether they be knowne or vnknowne.*

But this he saith very vntruly : for we hold faith in his owne nature, to comprehend a certayne kinde of knowledge, though not so cleare and euident; yet of as great assurance, as is the knowledge of naturall thinges: but the man harpeth vpon something else, if he could hitte on it. We say (indeede) that it is not of necessity, for the simpler sort and ignorant people, to reade the holy Scriptures, and to goe fish their faith out of that profound Ocean; but may content themselves with their Pastors instructions, and with their Catechismes and other bookes of piety and deuotion: albeit, we wish them of better vnderstanding (if they be not too curious and wilfull) to reade the holy Scriptures with reuerence, seeking humbly to better their knowledge, and especially to amend their liues; and in places of difficulty, not to trust vnto their owne wits, but to referre themselves to the exposition of the *Catholike Church, which is the pillar and fortresse of truth*: and there vpon vvholy to rely. Yet, vve require much more knowledge in the simpler sort of people, then the *Protestants* doe: for we teach, that euery one is to knowe expressly *the 12. articles of the Apostles Creede, the tenne Commandements, and those Sacraments which they themselves are to receiue.* Further also, *all such lawes and ordinances of either the spirituall, or temporall Gouernour, which doe appertayne vnto their owne estate;* that they may knowe howe, both in spirituall and temporall matters, to carry themselves vvithout offence. Let those our Authors which teach cases of conscience, be consulted in those points, and you shall finde them to charge euery man in conscience, to knowe all these thinges, whatsoeuer some men haue thought to the contrary; who be not in that allowed, but disproued cuen by the testimony of that Authour *Baues* vvhome M. PERKINS quotheth.

And touching praying in *Latin*, the lawes of the *Catholike Church* doth not bind any man to pray in *Latin*, who is not first bound to learne the *Latin* tongue, that is: men in holy orders are bound to their *Latin* Breviary; but no man ignorant of the *Latin* tongue, must be admitted vnto holy orders: for them that are ignorant of the *Latin* tongue, vve haue diuers bookes of *English* prayers, vvherein they may exercise themselves fruitfully. If any deuout women, or others who vnderstand not *Latin*, desire to reade some selected and approued *Latin* prayers, we doe not forbidde them;

them; because those prayers haue many priuiledges about others. And we doubt not, but that many of them doe reade the same *Latin* prayers, with much more humility, attention, and eleuation of their mindes vnto God and all goodnesse; then thousandes of *Protestants* or *Puritans*, who reade and pronounce gallantly, many glorious *English* prayers composed very curiously, when their harts be farre from God.

Lastly, he dissenteth from vs, for that we say; *That some articles of faith, were at the first beleueed generally by an infolded faith, which after ward being by generall Councils vnfolded, and declared to be articles of faith, were beleueed expresse.*

This implicity of faith touching articles of religion, M. PER. rejecteth, saying; *That all matters of faith are contained plainlie in the Scriptures.* This he saith without probation, and it is by me in the question of Traditions refuted already: therefore, to that place I referre the reader.

OF PURGATORY.

OVR CONSENT.

M. PERKINS Page 278.

W

E hold a Christian Purgatory, by which we vnderstand, first; the afflictions of Gods children here on earth: secondly, the blood of Christ is a Purgatory for our finnes; and so Augustine calleth the mercy of God our Purgatory.

To this I say, that the word Purgatory may be taken diuersly, and signifie many thinges; which because they be not to the present purpose, may be here well omitted.

THE DIFFERENCE.

W*E differ in two thinges: first, concerning the place, the Catholikes hold it to be vnder the ground, into which mens soules after this life doe enter.*

This we deny as hauing no warrant in the word, which mentioneth only two places

Luc. 16. for men after this life: beauen and hell.

v. 25. 26. Here M. PER. beginneth the disprooffe of Purgatory with his ordina-

Iob. 3. ry hackney, it is not mentioned in the Scriptures. To which I answer first,

Apoc. 22. that it is, as shall be proued hereafter: but if it were not, yet were it to be beleueed, because it vvas receiued by Tradition euen from the Apostles time.

time. Besides this fault in M. P. R. argument, there is another more childish, to wit: because there is no mention made of Purgatory in three or foure places by him quoted, he concludeth that it hath no warrant at all, in any other place of Scriptures; as who should say, there is no Doctor of Physicke in two or three Colledges of Cambridge, therefore there is not one in all the Vniuersity besides. Finally, the very first place by him cited, ouerthroweth flatly his owne position, it being truly vnderstood according vnto the generall exposition of the most learned Doctors: for Abraham then was not in heauen, but in a third place called *Lymbo Patrum*, because, before Christ had paid their ranfome by his death on the crosse, the Fathers of the old Testament were holden captiue: and so of Christ it is said, *That ascending on high, he ledde captiuitie captiue.* And S. Paul pro- *Ephes. 4.* ueth by the entring of the high Priest only into the second part of the Tabernacle, *vers. 8.* called *Sancta Sanctorum*; that the way of the Holies was not then manifested, *Hebr. 9.* but by the blood of Christ to be laid open, and they by the death of the testamours, to *vers. 15.* receiue the eternall redemption. But this is by the way, to shew the wisdom of the man, to bring one text in controuersie to established another.

But he goeth forward and saith stoutly, that there can be no place for Purgatory: for that it is saide, *That they who dyed in the Lord, are bidde to rest from their labours: which cannot be (saith he) if they goe into Purgatory.* *Apo. 14.* *And to cut off all canils, it is further said, their workes (that is) the reward of* *vers. 13.* *their workes followe them, even at the heeles.*

I answer first, that we haue here by the way, heauen to be the reward of workes by M. P. R. confession, which in the question of merits he denied most absolutely. Secondly, that albeit they who die in our Lord, doe not goe to Purgatory, yet many others may; because according vnto S. *Lib. 20. de* *Augustines* judgement, and the holy bretheren of *Genewa*, this place is to *cinis. c. 9.* be vnderstood of Martirs only, who die for our Lord. And we that confesse Purgatory, doe hold that no Martir doth goethither; but being (as it were) a new baptized in their owne blood, doe appeare before the face of God without any spotte: whereas other ordinary good Christians be not free from all such staines, and may also haue much penance at their death not performed, which they must endure in Purgatory. I say thirdly, that if the vvordes should be applyed to all Christians that die in the grace of God; yet is there nothing in them against Purgatory. For the vvordes following may well be spoken of them that goethither; because they both *rest from their labours*, which they had in their former life: and also enjoy an assurance of heauen, without any such peril or hazard thereof, as they liued in before: and *their workes* may very well be said to *followe them*; for that according vnto the rate of their workes, they must en-
T j. dure

dure the fire of purgatory, either more or lesse. Fourthly, I may answer with *S. Augustine* on that place; that they who die in our Lord, from that time there spoken off, shall goe to heaven: *Amado dicit spiritus, from thence forth saith the spirit, they shall rest from their labours.* Nowe, to see what time is there spoken off, reade the seauenth verse of the same chapter, where are these wordes: *Fear our Lord, and giue him honour, because the hour of judgement is come:* so that from thenceforth (that is) after the last judgement there shall be no Purgatory; vvherefore, M. PERKINS very cunningly clipped the word *from thence forth* out of the text, for feare of breeding some scruple: and thus you see, that the text of Scripture so highly esteemed by M. PERKINS serueth nothing for his purpose. Nowe to some fragments which he citeth out of the Fathers.

Ham. 50. Augustine saith well, after this life, there remaineth no compunction or satisfaction. 10.

This same text he cited before in the question of satisfaction somewhat otherwise, viz. *homil. 5. tom. 10.* both quotations are most imperfect: for in that tenth Tome of *S. Augustines* vvorkes, there are sixe severall kinde of Homilies, to wit: *De verbis Domini, De verbis Apostoli, 50. homiliarum, de Sanctis, de Tempore, de Diversis;* which of these he meaneth I knowe not: and to reade ouer the 50. and fifti of enery of them for one line I list not; the man belike tooke it by retayle. But it may most easily be answered euen by the very next wordes, that he citeth out of the same au-

Enchirid. 115. Here is all remission of sinnes; here be temptations that mone vs to sinne; lastly, here is the euill from which we desire to be deliuered, but there is none of all these things. So that in this life only there is compunction (that is) true repentance, and turning from all sinne, with satisfaction, or a purpose to satisfie; and he that dyeth without this true repentance, shall be damned; there is no Purgatory for them, but for such only as die with true compunction, and with full purpose to satisfie for their sinnes, either in this life, or in the next.

De verbis Apost. 31. M. PERKINS citeth another line out of S. Augustine. We be not here without sinnes, but we shall goe hence without sinne.

Of whome speaketh he trowe you? vvhat, of all sortes of men? then none shall be damned. Againe, what is this to Purgatory? for they that goe to Purgatory, must before they die, by true repentance obayne pardon of their sinnes; or else they shall not goe to Purgatory, but to Hell. Lastly, I haue read the Homily ouer, and find no such word there. Heare (by the way) out of the same vvorkes of that most vener. ble Doctor, three passages for Purgatory: and conferre them with those cited by M. PERKINS, and then judge what his opinion was of Purgatory. In that Treatise called

led so. Homilies. homil. 16. he writeth thus : *This punishment (of hell fire) carryeth for them, a boiall perishe euerslastingly, to whom it is said: The chaffe Matb. 3. he shall burne with vnquenchable fire. But they who haue done thinges worst y of temporall punishment, of whom the Apostle saith: If any mans vworke 1. Cor. 3. burne he shall suffer detriment, but he shall be saved yet so as through fire; of which also the Prophet speaketh, and a fiery floodde did runne before him: Dan. 7. They shall passe through a fiery floodde, and horrible swordes of burning flames. And according to the greatnes of the matter of sinne, so shall their stay and abode be there; and as much as their former faultes required, so much shall the reasonable correction of the flame take of the man. Is not this a plaine description of Purgatory? The second out of his Enchyridion: Neyther is it to be denyed, but Cap. 110. that the soules of the departed, are holpen by the piety of their friends alive; when for them is offered the Sacrifice of our Mediatour, or almes are ginen in the Church for them. But these thinges profit them, who when they liued, did deserue that these thinges might profit them: for there is a certayne kinde of life neither so good, that it doth not neede these after their death, neither so euill, but that these thinges will profit him after his death. There is a life so good, that it needeth not these thinges: and againe another so euill, that cannot be holpen with them, &c. The third, out of the third Treatise cited by M. PERKINS de verbis Apostoli: It is not to be doubted, but that men deceased this life, are holpen by the prayers of Serm. 34. the holy Church, and by the comfortable Sacrifice, and by almes, which are ginen for their soules; that our Lord doth deale with them more mercifully, then their finnes required: those men then were in Purgatory. Thus much (by the way) out of S. Augustine, for a taste of his opinion touching Purgatory. Now to the rest of M. PERKINS testimonies.*

Cyril saith: They which are once dead, can adde nothing to the thinges that Lib. 3. in they haue done, but shall remayne as they were left, and wayte for the time of the Esaiam. last judgement.

Here is such a citation as sendeth to no peece of his vvorkes; yet, nothing difficult to be answered if any such be: for the very next sentence that he alleadgeth will serue to solue it, which is out of S. Chrysostome, who saith: That after the end of this life there be no occasions of merit. To both vvich the answer is, that a man after his death cannot merit any more, because merit only belongeth vnto men while they liue: after death they may well reape the due reward of their merites, or else suffer just punishment for their former offences. Neyther can a man that is dead alter his estate, but must expect judgement according to his former deserts. Now, if he haue vpon the true foundation builded wood, hay, and stubble, then he must passe through the fire: marry, by the helpe of good prayers, almes, and principally by the Sacrifice of the Masse, he may haue his paines

in that purging fire, remitted or much eased, as you haue heard before
Hom. 41. out of *S. Augustine*. And the same teacheth *S. Chrysostome*, saying: The
in 1. ad dead are holpen not by their friendes weeping; but by their prayers, supplications,
Corinth. and almes. And this is all in effect which *M. PERKINS* disputeth against
 Purgatory.

Secondly (saith he) we differ from them touching the meanes of Purgatory.
 They say that men are purged by suffering of paines in Purgatory, whereby they
 satisfie for their veniall sinnes; and for the temporall punishment of their mortall
 sinnes: We teach the contrary, holding that nothing can free vs, from the least pu-
 nishment of the smallest sinne, but the sufferings of Christ. Indeede they say,
 that our sufferings in themselves considered, doe not purge and satisfie; but as
 they are made meritorious by the sufferings of Christ. But to this I oppose one text
Hebr. 1. of Scripture: Christ hath purged our sinnes by himselfe; where the last
vers. 3. clause cuts the throte of all humane satisfactions and merits: and it giueth vs to
 vnderstand, that what soeuer purgeth vs from our sinnes, is not to be found in vs,
 but in Christ alone.

To batter this his only fortresse, his owne wordes in the beginning of
 the same Chapter, are very sufficient: for there he plainly teacheth, That
 by afflictions which men suffer in this world, they are cleansed from their corrupti-
 on; as gold is from the drosse by fire. If our owne suffering purge vs from
 sinne (as he confesseth before) howe then can it be true, that that vvhich
 purgeth vs from our sinnes, is not in vs, but in Christ alone? Again, it is
 but a diuers reading in the Greeke text, that hath those wordes, *by himselfe*,
 for they are not in the Latin translation. But admitting them for currant,
 the sence is most easie, and nothing against eyther Purgatory or humane
 satisfactions: for the Apostle meaneth no other thing thereby, then that
 he expresseth in the 9. Chapter following, to wit: That Christ not by the
 blond of Calnes or Goates, but by his owne blood, purged vs from our sinnes, and
 wrought our redemption; in such sort as in the question of satisfaction hath
 beene declared at large. Here I say briefly, that Christ appeased his Fa-
 thers wrath, to wardes all such as shal be made partakers of his merits, de-
 faced the sinne it selfe, and paid the eternall punishment due vnto their
 sinnes; but left a temporall paine to be endured of the offendour (for e-
 uery such sinne pardoned) eyther in this world, or in the next: both be-
 cause reason requireth, that he vvhich falleth after that he was once freely
 pardoned (as vve were all in baptisme) should not the second time be so
 easilie admitted into Gods grace, as that he should not himselfe feelee some
 smart for his offence. Again, we being members of Christs body, meete
Rom. 8. it is that we suffer with him, if we will reigne with him, as the Apostle teach-
Col. 1. 24. eth: vvhich also was so bold as to say, that he in his body accomplished those
 things

things, that wanted to the passions of Christ. To this place M. PER. referreth prayer for the dead, of which he propoundeth three conclusions: two affirmative, and one negative, but proueth nothing.

The first conclusion: *We hold that Christian charity must extend it selfe to them that be dead, to wit: in honest buriall of them, in preserving their good names, and in reliefe of their posterity.*

The second conclusion: *Further we praym generall for the faithfull departed, that God would hasten their joyfull resurrection.*

The third conclusion: *To pray for particular men departed, and to pray for their deliuerance out of Purgatory, we thinke it vnlawfull; because we haue neither promise, nor commandement so to doe: and so endeth he the question of Purgatory, not propounding one argument in fauour of our party.*

His reason of the necessity of a promise and commandement to pray for any thing, before we pray for it, I haue in the question of praying to Saints confuted at large, and therefore omit it here: and will furnish this place vvith some arguments for the prooffe of Purgatory. And though M. PER. blushed not to say, that it hath no warrant in the word of God; yet he hath, or might haue scene in *Cardinall Bellarmine*, little lesse then 20. textes of holy Scripture, vsed by the aunient Doctors to confirme the doctrine of Purgatory, I will make choise of some fewe of them: and because Purgatory and prayer for the dead, be so closely lincked together, that the one doth necessarily followe the other, I will joyne them both together. And (gentle Reader) remember here that which hath beene before rehearsed out of *S. Augustine*: that there be some who die in so perfect an estate, that they are carryed presently to heauen; as all Innocents, and Martirs, and such other holy personages who commit fewe offences, and yet doe leade a very austere life. Others there be too too many, vvho both liue and die wickedly; such are also straight after their death, plunged into the flames of hell fire. Nowe, There is a third sort of men, who liue reasonable honestly, at least doe die very penitently; these only goe to Purgatory, there to doe satisfaction for their former offences, before they can be admitted into the joyes of heauen: nowe to our prooffes.

First, *Indas Machabees* (that most valiant Captayne of the people of 2. Machab. God) with all his armie, prayed vnto God to pardon the offence of them that were slaine: * and after vvard making a generall collection among them, sent 12000. * *Vers. 42.* groates to Hierusalem, that sacrifice might there be offered for the offence of the departed: the holy Ghost in the text witnessing it, To be a holy and wholesome cogitation to pray for the dead, that they may be loosd and deliuered from their sinnes. This text is so euident for prayer for the dead, that it can haue no other answer, then that which *Hereticks* flie vnto, in their most desperate

plunges, to vvit : to denie the whole booke to be Canonically Scripture. Vpon which point, because it belongeth to another place, I wil not dwell yet, vvill I note by the vvay, that *S. Augustine* in expresse tearmes doth
 18. Cinit. declare, that the Church of God in his time did take it for Canonically Scripture,
 cap. 36. although the Iewes did not so. The Protestants (I knowe vvell) cauill at many things in those bookes; so might they that were disposed to wrangle, against the best Hystories in the Bible. But one of milder temper may (perhaps) demand, howe those bookes that were at the first doubted off by many, and not generally receiued for Canonically, could afterwarde be made Canonically? to this I answere, that the Protestants (as vvell as we) doe take nowe for Canonically, some such bookes as were 300. yeares after Christ doubted off, to wit: the Epistle to the Hebrewes, *S. Iames* Epistle, the second of *S. Peter*, the second and third of *S. Iohn*, *S. Iude* Epistle, and the Apocalypse, or Reuelation of *S. Iohn*. Nowe, they themselves hauing admitted all these of the newe Testament for Canonically, vpon the judgement and declaration of the Catholike Church: vvhy doe they not as vvell take those of the old Testament for Canonically also, the same Church hauing aboute a thousand yeares past, approued them for Canonically, as well as the other? At the first, because of the great persecutions, the learned could not so generally meete together, to examine & discusse such matters, as afterwarde in the peace of the Church; and therefore in that time diuers men vv ere of diuers opinions, concerning the authority of such bookes: but vvhen the learned in the Church, assembling together in the name of God, and hauing the assistance of the holy Ghost to direct them, had once declared which were Canonically, which not; there was no further question among the obedient children of the Church: only vnskillfull men, or Heretikes (because they will be choosers) will admit of vv hich it pleaseth them, and reject also those vv hich displease them. But to leaue this digression; the bookes of the *Machabees* cannot but haue euen with Heretikes, farre greater credit, then *Linie*, *Plutarke*, and such
 Pag. 307. like prophane hystories, as M. PER. also confesseth. They then vvill serue to conuince any reasonable man, that the custome of the people of *Israell* (then the only chosen seruants of God) vv as to pray for the dead, and to offer sacrifice for the pardon of the soules that were departed; because it is so recorded in the best hystorie of their times: and is also seconded
 Cap. 91. by *Iosephus* the sonne of *Gordan* in his booke of the Iewes vv arre; vv here he saith, that the Iewes were wont to pray for the dead, vnlesse it were for such that had slaine themselves. And thus much out of the old Testament; nowe out of the newe.

Our Sauiour Christ willet vs so agree vvith our aduersary, vv hiles we are in
 the

the way with him, least perhaps he deliuer vs to the iudge, and the iudge to the officer, and so we be cast into prison: for verily (saith he) thou shalt not goe out from thence, till thou repay the last farthing. By this parable or example, our Sauour teacheth vs vvhiles we liue in this vvorlde, to agree vvith the lawe of God, vvich is our aduersary when we transgresse and offend against it; otherwise at our death we shall iustly be cast into prison, and lyethere till we haue fully satisfied and paid the last farthing of our debt. The Protestants say, that he who is so cast into prison shal neuer come out: We say the contrary, that this parable concerneth them especially that shall be deliuered at the length, and proue it, first because the parable is not taken from a murderer or theefe, vvho may be iustly condemned to death, or to perpetuall prison; but of a debtor, who ordinarily doth gette out in time: and therefore it agreeth better vnto men cast in Purgatory, to pay the debt of the former trespasses, then to them that are condemned to hell. Besides, the ancient Fathers doe so expound it.

Origen. *Albeit it be promised, that he shall at length come forth as if at pri- In epist. son; notwithstanding it is designed, that he cannot goe out until he hath paid the last farthing. ad Rom.*

S. Cyprian. *It is one thing to stand for pardon, and another to passe straight Lib. 4. co to glory: one thing, being cast into prison not to goe forth till you haue paid the last farthing; and another, to receiue presently the reward of faith and vertue: one pist. 2. thing, to be corrected and purged long time in fire for your finnes; and another, by dying for Christ to haue purged all your finnes.*

Eusebius Emisenus. *But they who haue deserued temporall paines (vnto Homil. 3. whome those wordes of our Lord appertayne, that they shall not goe out thence, de Epipb. until they haue paid the last farthing) shall passe through a flood of fire. So that both by the scope of the parable, and by the interpretation of the Fathers, many men dying in debt, that is, not hauing fully satisfied for their former finnes, are cast into the prison of Purgatory, there to pay the last farthing, vnlesse by the piety and intercession of their friendes, their more speedy deliuerance be procured and obtayned.*

Moreover, that there is such pardon graunted after this life to some, is confirmed by that vvich our Sauour saith in another place: *That they Math. 12. who sinned against the holy Ghost, shall not be forgiven neither in this world, nor in the world to come: vvich were a very improper kinde of speech, if none were to be pardoned in the world to come; As it should be for our King, to say to some offendour, I will not forgieue thee neither in England, nor in Italy, vvhereas he hath nothing to doe to pardon in a strange Dominion. And the learned knowe, that in enumeration of partes, it is as foule a fault to reckon something for a part which is none, as to omit some true part indeede:*

indeede : so that then our Lord parting the forgiuenesse of sinnes into this world, and the world to come, in all congruity of speech we must vnderstand, that some sinnes are forgiuen in the world to come; which cannot be in heauen, where none are; nor in hell where there is no remission of sinne : therefore it must be in a third place, which we call Purgatory.

And this is no newe collection made by moderne Catholikes, out of the vvord of God; but as auncient as *S. Augustine*, who hath these wordes:

Lib. 21. de Some men suffer temporall punishment in this life only, others after their death;
cinit. c. 13. some others both here and there : yet, before that last and most seuerer judgement.
For all men after their deathes, shall not goe vnto those euermlasting torments of hel;
for (saith he, citing this place) to some, that which is not forgiuen in this world,
is forgiuen in the world to come, as I haue taught before. With S. Augustine a-

Lib. 4. dis- greeth S. Gregory, saying: It is to be beleuened, that there is a Purgatory fire be-
alog. c. 39. fore the judgement, for certayne light fautes; for that the truth saith: if any man
blaspheme against the holy Ghost, it shall not be forgiuen, neither in this
world, nor in the world to come. In which sentence there is giuen to vnder-
stand, that certayne fautes are forgiuen in this world, and certayne in the world to
come: for that which is denyed of one, by consequence, is vnderstood to be graunted

In 3. Mar. to some others. Even so doe S. Bede, and S. Bernard with diuers others, ex-
serm. 66. pound those wordes of our blessed Sauour.
in Cant.

The third text of the newe Testament, shall be taken out of *S. Paul* to the *Corinthians*, vvhere he (by a similitude of building) declareth; that
1. Cor. 3. some men vpon the only sound foundation IESVS Christ, doe build gold, siluer,
and pretious stones, that is, very excellent and perfect workes: others doe
build vpon the same foundation, wood, hay, and stubble, that is, imperfect and
many vainer trifling workes. He addeth: that the day of our Lord, which
shall be reuealed in fire, shal proue the workes of the afore-said builders: and they
who haue built gold, siluer, and pretious stones, because their workes will abide
the prooue of fire, shall receiue their reward; but because the other sort of
builders workes cannot resist the fire, but will burne, they shall suffer detri-
ment, but shall be saued, yet so as by fire.

Hence we gather, that after the triall of Gods judgement, some men who are found guilty of lighter fautes, shall be saued, because they keepe the foundation; notwithstanding they shall suffer detriment, and passe through the fire of Purgatory: as a man that hath an halfe-timber house couered with thetch, set on fire; he being in the midst of it, must passe through the flames of fire, to escape and saue his life. The Protestants say, that it is the fire of tribulation in this life that doth try our workes, and that through it only lighter fautes are purged. We reply first, that tribulation of this life, doth not commonly discerne and try good mens workes from the

the badde; because very often good men are more afflicted in this world then the badde. Againe, it is said in the text, that at the day of our Lord this tryall shall be made; vvhich day of our Lord being exprested vvvith the Greeke article (as here it is) ordinarily in Scripture signifieth the day of his judgement; so that by the very circumstances of the text it is very plaine, that the Apostle S. Paul deliuered the doctrine of Purgatory: which yet is made more assured by the vniuersall consent of the holy Fathers, who take this place to proue Purgatory. See Origen, *homil. 6. in Exodum*. S. Basil saith: He threatneth not vicer ruine and destruction, but signifieth a cleansing according vnto the Apostles sentence; but he shall be saved, yet so as Esay. *by fire*. In cap. 9.

Theodorete. This same fire we beleene to be the fire of Purgatory, in which the soules of the departed are tryed and purged, as gold is in the furnace. Oecumenius and Anselmus vpon the same place, be of the same judgement. *Cor. 3.*

S. Ambrose vpon these wordes: Sinners haue drawne their swordes, saith: In psal. 36 though our Lord will saue his, yet so they shall be saved as by fire; and albeit they shall not be consumed with fire, yet they shall be burnt. S. Hierome in 4. cap. Amos. S. Augustine in almost twenty places, expoundeth this text after the same manner. Heare this one taken out of his Commentary vpon the 37. Psalme: O Lord reprove me not in thy indignation, that I goe not to bell; neither correct me in thy wrath, but purge me in this life, and make me such a one, that shall haue no neede of that purging fire, prepared for them who shall be saved; yet so, as by fire. And why so? but because heretby doe build vpon the foundation, wood, bay, and stubble: if they did build gold, siluer, and pretious stones, they should be safe from both fires; not only from that everlasting, which is to punish the wicked euerslastingly, but from that also, which shall correct them who shall be saved by fire: for it is said, be shall be saved, yet so as by fire. And because he shall be saved, that fire is condemned: yet truly, though they shall be saved, yet that fire is more grievous, then whatsoever a man can suffer in this life. These few testimonies of the most approued Doctors, may suffice to assure vs, that the Apostles speeches are to be taken of a purging fire, prepared after this life for them, that vpon their true faith in Christ doe build (through the frailty of our nature) many idle, odde, and vaine workes.

The last text of holy Scripture shall be this, taken out of S. Iohn: He 1. Epist. 5. that knoweth his brother to sinne a sinne not vnto death, let him aske, and life shall be given him: there is a sinne to death, for that I say not that any man aske. Hence I reason thus: a sinne to death, must in this place needs be taken for sinne, wherein a man dyeth; for which no man can pray, because that he vvho dyeth in deadly sinne, shall neuer afterward be pardoned: wherefore, a sinne not vnto death, is a sinne of vvhich a man repenteth him before his

death; and for such a one doth *S. Iohn* exhort vs to pray: therefore, the prayer which he speaketh of when he biddeth vs not pray, being prayer for the dead; the other prayer also, must be prayer for the departed: and so doth he will vs to pray for such men departed, that dyed not in deadly sinne, but with repentance. The *Caluinists* say, That *S. Iohn* speaketh rather of Apostataes, and some such like baynous offenders, for whom yet alius he would not haue vs to pray. But this is very vicked doctrine, for vve may pray euen for *Turkes*, and *Iewes*, and the most sinnefull persons that liue, whilest they liue and haue time to repent: for vvhath knowe vve, whether God vwill take them to mercy or no? and *S. Paul* saith expressely, that he

1. Tim. 2. would haue vs to pray for all persons, whiles they liue. Much more conuenient therefore is that exposition before rehearsed, which is taken out of *De correct. S. Augustine*, who affirmeth: That a sinne to death, is to leaue faith working by *gratia* charity; euen till death.

cap. 12. To these arguments selected out of holy Scripture, I will joyne another of no smaller moment with vs *Catholikes*, which is drawne from Apostolicall tradition, and the practise of the vniuersall Church in her primitive purity; which hath vsed alwayes to pray for the dead. Let vs heare two or three substantiall vvitnessees speake in this matter. *S. Chrysostome* that most renowned Patriarke of *Constantinople* shall be the first, vvhom *Hom. 69.* saith: That it was not without good cause ordayned and decreed by the Apostles, ad populu. that in the dreadfull mysteries there be made a commemoration of the dead. For they did knowe, that they should receiue thereby great profit and much commodity.

S. Augustine as famous for his learning and sincerity in the *Latin Church*, as the other was in the *Greeke*, saith to this point thus: It is not to be doubted, *De verbis* but that the dead are holpen by the prayers of holy Church, and by the comfortable *Apostoli* sacrifice, and by the almes that are given for their soules, that God may deale more *Serm. 34.* mercifully with them, then their sinnes deserued. For (saith he) the vniuersall Church obserueth and keepeth this, as by tradition receiued from the Fathers, that for them who are departed in the communion of the body and blood of *Christ*, when at the sacrifice there is made a commemoration or mention of them, they are prayed for; and the sacrifice is remembered to be offered for them. The third witnesse is

De corona *Tertullian* a most auncient and learned authour: who reckoneth it among the *militis.* traditions of the Apostles, so pray for the soules of the faithfull departed. It appearing then so manifest, by the testimony of such approved witnesssees, that to pray for the dead is an Apostolicall tradition, generally receiued and practised in the most flourishing state of the Church; *S. Augustine* vverdict must needs proue true, who saith: that it is a point of most insolent madnesse, to dispute against that, which the whole Church doth practise. Wherefore, our *Protestants* vvere 1300. yeares agoe, condemned for *Heretikes* in this point

point in one *Arius*, vvhho vvas censured by that holy and learned Bishop Epiphanius, *heres.* 75. and by *S. Augustine ad Quodvultdesum*, *heres.* 53. an *Heretike*; because that to the *Arrian* heresie be added this of his owne, that we must not offer sacrifice nor pray for the soules of the departed: so that to denie prayer for the dead, is by the judgement of the auncient Church, deemed flat heresie.

To these former authorities, let vs adde one reason deducted also out of the vword of God. When a sinner is truly conuerted, though the fault and eternall paine due to it, be through *Christes* merits freely pardoned him; yet, there remaineth some temporall punishment to be suffered by the party himselfe, for the same offence before remitted. This proposition is denied by the Protestants; but it is so manifestly set downe in Gods vword, that they cannot but be put to great shame for it, if they be vrged with the examples of the children of *Israel*, of *Aaron*, and *Moses*, and *Dauid*; who were all first pardoned of their sinnes, and afterward put to penance for the very same offences, as I haue in the matter of satisfaction more amply proued. Nowe to the present purpose: But many who haue bene great offenders, are not conuerted till towards their death; or else being conuerted long before, doe not fulfill such penance, as in justice is due vnto their grieuous and manifold former offences: therefore, the due order of Gods iustice requireth, that after their death they accomplish that which was wanting in their life time. To this nothing else can be answered, but that which some of them doe answer: that the very death vvhich euery one endureth, doth serue to supply all former defectes of his life, and purgeth him cleane from all payne due to his former sinnes: but this is said both without authority, or any reason. For a naturall death is due vnto all the Sonnes of *Adam*, for original sinne; in so much as the very innocents baptised are not freed from it: and therefore, that cannot be also a satisfaction for all other actuall sinnes. Again, some vvhoe haue deserued great punishment, die suddainely, and vvhich small payne: so that there is no proportion betweene the payne of their death, and their former trespasses. We denie not, but that such may be both the length and sharpenesse of the sicknesse whereof some die; that it being patiently taken may either greatly diminish; or (perhaps) wholly extinguish al former offences: but to say that euery ones ordinary death, doth cancell all former obligation of sinnes, howe many or howe great soeuer they were, hath neither rime or reason in it.

I could for a conclusion assemble the sentences of the fathers, and shew howe they prayed for the soules departed in their funerall Orations for them: as *Gregory Nazianzen*, for the soule of *Cesanius*; *S. Ambrose* for the soules of *Theodosius*, *Valentinian*, and *Satyrus*, promising also to offer sa-

In epist. crifice for them; S Hierome commendeth Pomachius for praying and giuing
ad eundē. almes for the soule of his wife; and Theodorette praying the Emperour Theo-
Lib. 5. by- dosius the younger for prostrating himselfe at the Reliques of S. Iohn Chry-
stos. c. 26. sostome, and praying there for the soules of his parents, Arcadius and Eudoxia.
Lib. 3. lu- I could (I say) bring a clowde of witnessles to this purpose, but Calvin ca-
stius. c. 5. feth me of that labour; who acknowledgeth, *That* for 1300. yeares before
§. 10. his dayes (that is almost, from the first time that the auncient Fathers be-
 ganne to write) the custome of praying for the dead hath bene vsed in the
 Church: Marry, he would haue vs belecue, that it was brought in by the
 vulgar sort, after the imitation of the Gentils. But we haue shewed, that
 the best learned and most sincere and Godly Preachers and Doctors,
 haue both out of the word of God, and Tradition of the Apostles taught
 their flockes that point of Christian doctrine; and further, by name con-
 demned them of heresie, that taught the contrary: so that very fondly
 doth Calvin taxe S. Augustine for praying for his mothers soule, saying
 (forsooth) that he did it only to satisfie the old womans request; and saith
 yet more impudently, that in his booke of the care to be taken for the
 dead, he doth very coldly handle the matter: vvhereas you haue heard
 (I hope) sufficiently out of him, howe resolute and peremptory he is for

See the be-
 ginning of
 it, and
 cap. 4.

Purgatory. And in that said booke his principall intent is, to approue
 the burying of the dead neare vnto the body or reliques of some Martir, to
 the intent that he, vvho remembreth the body of his best beloued to be
 there buried, may vvith greater deuotion recommend vnto the same
 Martir, his deare friendes soule. And therefore he doth much commend
 a deuout Matron, for burying her sonne neare vnto the reliques of S. Felix;
 and counsaileth others so to doe, adding: that if they cannot procure any
 such burying place for their friendes; yet, that in no case they ought to
 cease from necessary prayers and supplications for them: For (saith he)
 where soener the body of the departed doo lie, the rest and peace of his soule, is to
 be procured and sought for. And whether out of fond affection towards his
 mother, or out of a most settled iudgement he prayed for her; and vvhe-
 ther it were coldly or no, let his owne wordes declare: thus he beginneth

Lib. 9.
 Confess.
 cap. 13.

to proue Calvin an audacious lyer. But nowe I hauing my hart cured of that
 wound, in vvich humane affection might be faulty, doe poure forth vnto thee
 (our God) for that thy seruant (his mother Monica) another manner of teares,
 vvich floweth from a minde stricken vvith feare, by consideration of those perils,
 vvich foll- we euery soule that dyeth in Adam, &c. I therefore (O my prayse,
 my life, and God of my hart) laying aside for a season her good worker, for vvich I
 rejoycing doe giue thee thanks, doe nowe pray vnto thee for the sinnes of my Mo-
 ther: beare me (I beseech thee) through the salus of our woundes, that hangd
 vpon

upon the tree, and now sitting at thy right hand, doth plead for vs. I knowe that shee did many workes of mercy, and from her hart forgane all them that trespassed against her: doe thou (O Lord) also forgive her her trespasses, if shee committed any after baptisme: Pardon her, pardon her, (O Lord) I beseech thee, and enter not into judgement with her: let thy mercy surpasse thy judgements, because thy wordes are true, and thou hast promised mercy to the mercifull, &c.

Could that most worthy Doctor more directly crosse Caluins false relation, of his coldnesse in this matter? or in better manner cleare himselfe from his spitefull slaunders? Caluin blushed not to say, that *S. Augustine* out of passion prayed for his mother: but he himselfe relateth, howe he did it some yeares after her death of settled judgement, hauing his hart cured from humane affection. And thus I end this question of Purgatory.

OF THE SUPREMACY IN CAUSES ECCLESIASTICAL

OVR CONSENT.

M. PERKINS Page 183.

Touching the point of Supremacy Ecclesiasticall, I will set downe bove neare we may come vnto the Roman Church in two conclusions.

The first conclusion. For the founding of the primitive Church, the Ministry of the word was distinguished by degree: not only of order, but also of power, and Peter was called to the highest degree; for Apostles were above Euangelists, and Euangelists above Pastors and teachers: now Peter was an Apostle, and so above all Euangelists and Pastors, bovsorener be were not above other Apostles.

The second conclusion. Among the 12. Apostles, Peter had a three-fold priuiledge or prerogative: first, of authority, I meane a prebeminence in regard of estimation, whereby he was in reuerence above the rest of the twelue. Secondly, of primacy, because he was the first named as the fore-man of the quait. Thirdly, of principality, in regard of measure of grace, wherein he excelled the rest of the twelue; but Paul excelled Peter euery way, in learning, zeale, and vnderstanding, as farre as Peter excelled the rest.

ANNOTATION.

MAfter PERKINS (as his manner is) at the first vould seeme to approach somewhat neare vnto the Catholike doctrine, and therefore giueth

gineth as braue wordes for *S. Peters* prerogatiues, as we doe, to wit; *That* he surpassed the other *Apostles* both in authority, primacy, and principality: but presently (after his old fashion) he watereth his former wordes with such cold glosses, that they shrinke in exceedingly; for all *Peters* priuiledges doe extend no further, then that he excelled the rest in priuate grace of learning, zeale, and vnderstanding, and was therefore somewhat more esteemed then the rest, and named first: so that with *M. PER.* a great mill-post, is quickly thwited (as they say) into a pudding pricke. Againe, all this is belides the purpose: for the question is not vvhich of the *Apostles* excelled in those priuate gifts of vnderstanding, zeale, and piety; for it is not vnlikely that *S. Iohn* the Euangelist (who sucked diuine mysteries out of our Sauiours breast) was not inferior to either *S. Peter* or *S. Paul*, in these spirituall graces of heavenly knowledge and charity: but vveleauing these secretes vnto him vvhich is the iudge of the hart, and of his inward gifts; doe affirme *S. Peter* to haue beene advanced aboue all the rest of the *Apostles*, in the externall gouernement of Christes Church, and the *Bishops* of *Rome* his successors, to inherite the same supremacy.

THE DIFFERENCE by *M. PERKINS.*

THe Church of *Rome* gineth to *Peter* a supremacy vnder *Christ* about all persons and causes: this standeth in a power to determine which bookes of Scripture be Canonically, and what is the true sence of any doubtfull place of them; and for this purpose to call and assemble generall Councils, and to confirme the decrees of them, and by these meanes to decide all controuersies about matter of faith. Besides, he can excommunicate any Christian be he King or *Kesar*, if they by obstinate withstanding Gods lawes or the decrees of holy Church, shal justly deserve it. Moreover, to him it doth belong to make Ecclesiasticall Canons and lawes, for the due discipline and ordering of matters of the Church, which doe binde in conscience. Finally, to confirme the election of *Bishops*, and to decide all such greater controuersies, as by appeale are brought vnto him from any part of Christendome.

These indeede be the chiefest points of the *Popes* supremacy: as for that of pardoning of sinnes, it is no proper part of his primacy, but common vnto all; not only to *Bishops*, but also to *Priests*.

We (saith *M. PERKINS*) hold, that neither *Peter* nor any *Bishop* of *Rome*, had or hath any such supremacy ouer the Catholike Church: but that all supremacy vnder *Christ*, is appertaining to *Kinges* and *Princes* within their Dominions. And that our doctrine is good and theirs false, I will make manifest by sundry reasons. First, *Christ* must be considered as he was a King, two wayes: first, as he is God, so is he King ouer al by right of creation; and so as God hath deputed on earth to gouerne the world, namely *Kinges* and *Princes*. Secondly, he is King by right of redemption

redemption ouer the whole Church, which he hath redeemed with his pretious bloud; and so as mediator and redeemer, he hath no fellowe nor deputy: for no creature is capable of this office, to doe in the roome and stead of Christ that which himselfe doth, because enery worke of the mediator must arise from the effectes of two natures concurring in one action, namely the God-head and Man-head. Againe, Christes Priest-hood cannot passe from his person to any other; whence it followeth, that neyther his Kingly, nor his Propheeticall (he would haue said Priestly) office, can passe from him to any creature. Nay, it is needlesse for Christ to haue a deputy, considering that a deputy only serueth to supply the absence of the principall: whereas Christ is alwayes present by his word and spirit, it may be said that the Ministers in the worke of the ministry are Christes deputies. I answer, that they are no deputies, but only acting instruments; because they doe only utter the word, but it is Christ that worketh in the hart. In like manner in excommunication, it is Christ that cutteth that excommunicate person from the Kingdome of beaunt; and the Church doth only declare this, by cutting him off from the rest of Christes people, untill he repent: so that in all Ecclesiasticall actions, Christ hath no deputies but only instruments, the whole action being personall in respect of Christ.

Is not this trowe you a prety peece of an argument? but we must beare with the length of it, because it alone will serue (as M. PER. opineth) to ouerthrowe many points of Popery: let it be therefore wel considered of. To it then I say first, that if it be ought worth, it as well ouerthroweth the *Kinges*, as the *Popes* Supremacy. For if the *Pope* may not be Christes deputy, as he is mediator and gouernour of his Church, because that no creature can be his deputy in any point of Ecclesiasticall gouernement as M. PER. defineth; then surely no King nor Prince, who are meere creatures (and not one of them I trowe, both God and Man) can be Christes deputy in the gouernement of his Church. I say secondly, that a meere creature may be Christ our mediators deputy and Vicar in the Ecclesiasticall gouernement of his Church: neyther is there therein any one action, that necessarily proceedeth from the two natures of God and Man, as M. PER. dreameth. Examine all the points of Supremacy proposed in the difference by himselfe, and see whether there be any one that must needes be the action of both God and Man: to call a generall Councell is none such, nor to ratifie the decrees thereof; to discusse and declare which bookes be Canonickall Scripture, and what is the true meaning of all obscure places therein containned, may be done by men assisted by the inspiration of the holy Ghost: and so among all the rest, there is not one point of the Supremacy, but may be vvell executed by a mortall man assisted with Gods spirit. The points of Christes mediation, namely to satisfie
his

his Fathers vvrath by paying him the full ranfome of all mankind; the establishing of a newe Testament or lawe; the creation of spirituall Magistrates; the furnishing of it with Sacraments, and such like are indeede so proper to Christ, that they cannot be communicated vnto others: Marry, to see that his lawes be vuell obserued, lawfull Gouvernours and Ministers elected, and his Sacraments rightly administred; the charge (I say) of these things may be very vuell committed vnto his deputies, and the principall ouer-sight of all vnto one supreme gouernour vnder himselfe, that all the inferiour Prelates may be holden in peace and vnity. And to say that Christes presence, by his vvord and spirit is sufficient to dissolue all doubttes that arise about matter of faith, and to reforme all misdemeanour that is among Christians, without the authority of some Magistrate to see the same vuell declared, and applyed vnto particular persons; is to speake against all reason and experience. For vvho shall reforme obstinate *Heretikes*? Christes vvord? but *Heretikes* haue alwayes said, and will euer say that it maketh for them. Shall Christes spirit correct them? they hold that they haue that spirit in such aboundance, that it cryeth in them, *Abba, Father*: so that M. PER. argument driueth to this, that there must be no gouernour at all; but that euery wrangling fellowe, is to be left vnto the vvord and spirit of Christ: vvich is most absurd in matter of gouernement. And albeit that in producing of supernaturall effectes, men be but Gods instruments: yet because they be instruments indued with reason, chosen by God, and enabled to doe that wherunto they are by Christ appointed; I see no reason why they may not be well called Christes *deputies*. Sure I am, that *S. Paul* feareth not to stile himselfe with the other Apostles, *Christes Legates or Ambassadors*: which is as much, if not more then his deputies. And in an other place, he goeth yet further, and saith; that *they are coadjutors, or fellowe work-men with God*: for though it be Gods worke, as the only *efficient cause*; yet men doe concurre thereunto as his *instruments*, and doe in their kinde worke properly towards the producing of the effect: as the Preacher by his perswasions, zeale, and piety, doth very much moue his Auditors to embrace Godlinesse, although he should labour in vaine if God did not principally both concurre with his speeches, and inwardly also dispose the hart of the hearer to receiue them. But of this more hereafter in the matter of the Sacraments.

2. Cor. 5.

Vers. 20.

1. Cor. 3.

Vers. 9.

Touching the matter of gouernement, I cannot vnderstand what M. PER. meaneth when he saith, that euery action thereof proceedeth from the very person of Christ: for vvhen the Bishops or congregation doth excommunicate an offendour, howe can that act of theirs be personal in respect

respect of Christ, as M. PERKINS speaketh: Is Christ there then in person, that is: his God-head and Man-hood together, are they present on earth at the pronouncing of every sentence of excommunication? vvhath a doting dream is this? no marvaile if such deepe doctrine drowne many points of Popery. If Christ be not there present, howe then can that action proceede from him only, and be so proper to him that it may be called personall? M. PERKINS meaneth perhaps only, that when the congregation doth cut off any from the Church by excommunication, then Christ cutteth the same person from the Kingdome of heaven, vvhich is also false: for many are excommunicated, vvhich afterward vpon their repentance attaine vnto that kingdome, and therefore vvere not cut off from it by Christ. But suppose it were true, that Christ then seperated that person from heaven; vvhould it followe thereof, that the act of cutting him off from the congregation done by the Church, vvere the proper action of Christ proceeding immediatly from his two natures of God and man? nothing (I thinke) can be imagined more absurd: wherefore, all the actions of Ecclesiastical gouernement issue properly from the persons of the Gouernours, vvhich are in deede placed in that seat of authority by Christ, and inspired by him to exercise that function duly; but so qualified by Christ, doe formally execute and vvorke all the actions belonging to gouernement, and therefore may be most properly called Deputies: vvhich in their Masters name and by authority received from him, doe that they haue commission to doe.

M. PERKINS second reason is: *All the Apostles were equall in power and authority: for the commission Apostolicall was equally giuen vnto them all. See Math. 28, teach all nations, baptizing them, &c.*

Answer. They were equall in that point of preaching the Gospell to all nations, and in many other thinges vvhich appertayned to the planning of the Christian religion: Marry alwayes with this generall prouiso, that both they and all those vvhich were conuerred vnto the faith by them, should acknowledge and obey one supreme Pastor, Christes Vicegerent on earth. Which S. Leo doth very plainly teach, saying: *Be vvere the Epist. 84. most blessed Apostles in the similitudo or equality of honour, there was a certayne and Anas. difference of power: and where as the election of them all was equall, yet it was giuen vnto one of them to haue prebeminence aboue the rest.*

But M. PERKINS saith, that the promise of the keyes of the Kingdome of heaven was not priuate to Peter, but in his person made to the rest of the Apostles, according vnto Peters confession made in the name of the rest.

Answer. Very iust; euen as Peter made his confession, so vvas the promise: but he made that confession of Christ in his owne name, and

that by speciall reuelation from God, without consulting with any of the rest; therefore to him alone was that promise of Christ made, although in, and by him, to the great benefit of the whole Church.

In cap. 16. But Theophilact saith: that they who receiue the gift of a Bishop, haue the power of committing and binding as Peter had.

Answer. We grant that all lawfull Bishops can binde and loose, both in the court of conscience and publikely; but thereof it followeth not, that that promise of Christ for building his Church on *S. Peter*, &c. was common vnto the rest of the Apostles. *But Ambrose saith, that which is said to Peter, is said to the Apostles.* Then belike that was also said vnto the rest as well as to him, *This night before the Cooke crowe vs wife, thou shalt denie me thrise*, which no man can say.

In psal 38 To vnderstand then such generall propositions, take this distinction vvich you, that things spoken vnto *S. Peter* are of three sundry sortes. Some are spoken vnto him as an ordinary Christian, and such sentences doe agree vnto all Christians: other things are spoken vnto him, as an Apostle, and those are common vnto the rest of the Apostles: there be lastly certayne things spoken vnto him particularly, as head of the Church, which may not be extended vnto any other of the Apostles, but only vnto his successors.

Nowe *S. Ambrose* speaketh of the second kinde of things: but against this *M. PAR.* excepteth thus: *That although Peter be admitted to haue been in commission aboue the rest for the time, yet hence may not be gathered any supremacy for the Bishops of Rome; because the authority of the Apostles were perissh, and consequently ceased with them, without being conueyed vnto any others; and he addeth the reason of this to be, because that when the Church of the new Testament was once founded, it was needfull only, that there should be Pastors and Teachers for the building of it vp, vnto the worldes end.*

Reply. What meaneth this man by Pastors? doth he comprehend Bishops vvithin that word? then he ouerthroweth himselfe: for if such Pastors be yet necessary, then is it needfull that the Bishops of Rome doe succede *S. Peter* in that ample power which he had. If by Pastors he vnderstand Parish Priestes or Ministers that haue charge of flockes, and by Teachers other Preachers; then doth he here as much for the Bishops, as in his last discourse he did for temporall Princes, that is: as he vvent about thereto proue, that Christ as our redeemer, could haue no creature for his deputy in gouernement; and consequently that Kings cannot be Christs Lieutenants in Ecclesiasticall causes: so here he doth insinuate, that Bishops be not necessary to the building vp of Christes Church, but the Minister of euery Parish vvith the Elders thereof, will suffice for ordinary matters;

maters; and that affaires of greater moment must be referred (belike) to the Consistoriall assembly of many Ministers and Elders together. Doth not this fauour rathely of Puritanisme: but because he only saith this without any prooffe, let it suffice for answer to say; that as Ministers are necessary to teach the word of God, and to administred the Sacraments: so are Bishops both to institute and ordayne the Ministers, and to see, that they doe diligently discharge their duty. And as Bishops are necessary to ouer-see Priests and Ministers: so are Archbishops and Metropolitans to looke vnto Bishops, and to provide that there be no schismes or diuisions among them, and to determine their controversies, if any arise betwene them. And in like manner one Supreme Pastor is necessary in the Vniuersall Church of Christ, to hold all Archbishops, Primares, and Patriarkes in vnitie of faith, and in conformity of Christian ceremonies and manners.

M. PERKINS third reason: *When the Sonnes of Zebedee sued vnto Christ for the greatest roomes of honour in his Kingdome, Christes answer was, Ye knowe that the Lordes of the Gentils haue dominion, and they that are great, exercise authority over them: but it shall not be so with you. Bernard applyeth this to Pope Eugenius on this manner; it is plaine that here dominion is forbidden the Apostles: goe to then, dare you (if you will) to take vpon you ruling an Apostleship, or in your Apostleship, rule and dominion? if you will haue both alike, you shall lose both: either wise you must not thinke your selfe exempted from the number of them, of whomes the Lord complained; ye hauee agned, but not of me.* Lib. 2. do consid.

Answer. Insolent and tyrannicall dominion, such as was in those daies practised by the Gentils, Pagans, and Idolaters, is there by our Saviour forbidden the Apostles; but not modest and vigilant Prelature in Ecclesiasticall government, as the very text it selfe doth plainly shewe: for in that he doth foretel that there should not be such a haughey & disdainefull kinde of superiority among his disciples, he doth giue vs to vnderstand that there should be some other better; and saith further, *That he who is greater among you, let him become as the lesser, and he that is your leader (or as Luc. 22. vers. 26. it is in the Greeke *ἐγχαλίνος* your Captaine or Prince) let him be your wayter.* See, he will haue among them one greater then the rest, to be their Capteyne and leader; which he confirmeth with his owne example, saying; *As I my selfe came not to be wayted on, or ministred vnto, but come to minister on to wayte vpon others:* so that this discourse of our Saviours, only disprooueth in Christians such Lord-like domination as was then in vse among the Gentils, who were giuen for the most part, to take their owne pleasures to ouer-rule lawes as they listed, to oppresse their subiects with taxes, and

to vse them like slaves. Nowe in Ecclesiasticall gouernement all must be otherwise: the Prelate must not seeke his owne ease, wealth, or pleasure, but most vigilantly study day and night to feede and profit his flocke, vvith whome he must conuerse most modestly, not scorning or concerning to speake familiarly vvith the meanest amongst them. And this is that vvich S. Bernard counsaileth *Eugenius* to doe; *To rule as an Apostle, and not to over-rule or to dominier like vnto some temporal Princes*: vvich in the same booke he doth plainly teach, saying: *That when Eugenius was created Pope, he then was exalted ouer Nations and Kingdomes, yet not to diminish ouer them, but to serue them.* And further, he doth in the same booke deliuer the *Popes* Supremacy in these most euident wordes, speaking thus to the same *Pope Eugenius*: *Who art thou? a great Priest, the highest Bishop, thou art the Prince of the Bishops, the heire of the Apostles, &c.* *Thou art he to whome the keyes of beauen were deliuered, to whome the sheepe were committed.* *There are also indeede other Porters of beauen, and Pastors of sheepe, but thou art so much the more glorious, as thou hast inherited a more excellent name aboue them.* *They haue their flockes to each man one, but to thee all were committed, as one flocke to one Pastor.* *Thou art not only Pastor of the sheepe, but of all other Pastors, thou alone art the Pastor.* Thus farre S. Bernard, and much more doth he say in fauour of the *Popes* Supremacy in the same booke: vvherefore to pike out a broken sentence of his against ouer-ruling, thereby to disproue that vvich he doth most plainly proue and allowe; argueth an euill conscience in M. *PARRIS*, and a minde fully bent to deceiue them that be so simple as to beleue him.

Ephef. 4. His fourth reason: *Mention is made of gifts, vvich Christ gave to his Church after his ascension, vvherby some were Apostles, some Prophets, some Euangelists, some Pastors, some Teachers: nowe if there had bene an office, to vvich men as deputies of Christ should haue gouerned the whole Church, that calling might bene bene named; and no doubt but that Paul would not haue concealed it, vvhere he mentioneth callings of lesse importance.*

Answer. This man will neuer leave playing the Sophister, and vsing of fallacies in steade of sound arguments: vvherea reason is this? there is no mention made of the supreme Pastors calling in one place of S. *Paul*, therefore there is no mention made of it at all. Let vs returne this his weapon vpon his owne pare: In that place of the Apostle, there is no mention made of the *Kinges* supreme authority in causes Ecclesiasticall, but rather a playne declaration that the Church of God needeth no such officer for her Ecclesiasticall gouernement: *ergo*, *Kinges* haue no such authority. And because M. *PARRIS* seemeth not greatly to care for the *Princes* Supremacy, let this argument be vrge against the admirable Elders of their consistoriall

consistorial discipline; vvhho notwithstanding they be such petreleffe peeres of the reformed Churches, yet were vnterly concealed, or rather neuer thought vpon by the Apostle, when and where he mentioneth callings of lesser moment. Nowe the direct answer to that place may be twofold: eyther that there is not mention made of all Church officers, as it is euident and must be confessed on all parts; or else that by conuenient interpretation, they may be reduced vnto some of them there named, and so may the supreme Pastor of Christes Church be contayned well in that name of Pastors; or because it belongeth vnto the supreme Pastor to haue a generall care of all Christendome, and to send alwayes some to conuert Infidels, his chardge and calling may be well an *Apostleship*: as it is in the very wordes cited by M. P. H. in his last argument out of *S. Bernard. Be-* *Epist. 162.*
sides, S. Augustine, and S. Hierome with others doe call the Sea of Rome an *Lib. 3. 20.*
 Apostolicall chayre and seate. *Ruffinus.*

M. P. H. his fifth reason: *The Popes supremacy is condemned by sentences of Scripture, before it was manifest to the world; by the spirit of prophesie, to wit, the man of sinne (which is Antichrist) shall exalt himselfe above all that is called* *2. Thess. 2.*
God: now this whole Chapter with all the circumstances of it, most fully agreeth to the sea of Rome, and the head thereof.

Answer. This is a capitall accusation, and therefore should haue bin thoroughly well proued, and yet you vvould meruaile to see how sleightly he goeth about it: I can scarce bring his prooffe into any forme of argument, it is so subtiill. But thus he seemeth to argue: *At the decay of the Roman Empire the man of sinne shal be revealed: but the Sea of Rome neuer flourished till the Empire decayed; ergo, that Sea is the man of sinne.* Here is a newe found manner of arguing: Let vs admit the first proposition, because it may hap to be true, though it be very vncertaine what is meant by that *desition* mentioned by *S. Paul*. But let vs graunt it: shall every thing that beginneth then to flourish, be the man of sinne? and if every flourishing state shall not then be that man of sinne, vvhy shall the Sea of Rome be rather that man of sinne, then any other flourishing estate? sure it is, that it hath no consequence out of that argument. Secondly, it is most false also, that the Sea of Rome neuer flourished till the Empire decayed: for when did it euer flourish more, then in that good Emperors daies *Constantine the great*, and in many other excellent Christian Emperors that liued an hundred yeaes after him? Thirdly *S. Paul* speaketh not of a decay of the Roman Empire, or vvhatsoever else he meaneth; but rather of a generall revolt, or vntermyne and decay of it, vvwhich is not as yet happened: for the Empire to this day yet continueth in some part of *Hungary* and *Beaucland*, so that man of sinne cannot be the Sea of Rome, vvwhich so

many yeares hath flourished together with that *Roman Empire*. Finally, *S. Peter* and three and thirty other *Popes* of *Rome* after him, enjoyed the supreme government of the Church; more then foure hundred yeares before that declination & decay of the *Roman Empire*, which they speake off: so that nothing can be more fond and absurd, then to draw thence any argument against the *Popes* supremacy. And whereas he saith that all that chapter agreeth fildy to the *Sea of Rome*: I say & wil briefly proue, that nothing in that Chapter agreeth vnto it any thing apely. First, the *Apostle* speaketh of one particular man, as his vvordes doe manifestly shewer for he calleth him *the man of sinne, the sonne of perdition*, and that with the *Greeke* article which doth more formally particularize; howe can this be

- Vers. 3.* applied vnto more then two hundred *Popes*? Secondly it is said, that *that man of sinne shall be extolled above all that is called God*; and as *S. Chrysostome* expoundeth it, shall command himselfe to be adored and worshipped as God, vvhich is and hath ever beene most farre from the thoughtes of all *Popes*, vvho professe themselves seruants of all Gods seruants. Thirdly, *that man of iniquity shall worke many strange signes and wonders*; Let them name vvhich of the *Popes* hath so done for these last 900. yeares, vvhich they accuse most. Fourthly, that man shall be receiued of the *Iewes*; for saith *Vers. 10.* *S. Paul*, Because they receiued not the charity of truth, that they might be saued, therefore God will send them the operation of error to beleene lying: now all the *Greeke* interpreters doe vnderstand this of the *Iewes*, as the very text teacheth them. With whome agreeth *S. Hierome*, interpreting these vvordes *Quest. 11.* thus: *Antichrist* shall doe all these signes not by the power, but by the permission of God for the *Iewes*: that because they would not receiue the charity of truth, that is, the spirit of God by *Christ*, and so receiuing the *Sauour*, they might haue bene saued: God will send them, &c. With these accord both *S. Augustine* and *S. Cyrill*, vpon this sentence of our *Sauour* speaking to the *Iewes*: *Iob. 5.* I come to you in the name of my father, and you receiued me not: if any other shall come in his owne name, him you receiue, that is *Antichrist*: but the *Iewes* haue not yet receiued the Bishop of *Rome* for their *Messias*. Nay they take the *Pope* for the greatest enemy of their religion in the world, and like much better of all them vvho vvith-drawe themselves from society in religion with him.

- Vers. 9.* Finally, it is there said, that *Christ* with the spirit of his owne mouth shall kill that man, with the manifestation of his aduent or coming: whence the learned interpreters gather, first, that *Antichrist* shall be punished with a very extraordinary and extemperate death, which hath not hapned to any of these *Popes*. Secondly, that *Antichrist* is to tyrannize only some fewe yeares before the latter coming of *Christ* to iudgement, which cannot

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stand with the Protestants computation of Antichrists raigne, which they drawe nine hundred yeares in length already, and yet are vncertaine howe much remayneth behind. By this (I hope) you see, howe well you may trust M. PERE on his word another time, who blushed not to affirme all the circumstances of the man of sinne related in that Chapter, to agree most sily vnto the Pope of Rome: when as not one sentence there penned by the Apostle, doth touch him any whit at all, but are only by the wrestling of his enemies, violently torne and cast vpon him.

Nowe to M. PERKINS last reason, which is taken from the testimony of the auncient Church. Cyprian saith: *Doubtlesse the same were the rest of the Apostles that Peter was, indued with equall fellowship both of honour and power, but a beginning is made of vniy that the Church may appeare to be one.* *De simpl. Pralator.*

Answer. Doubtlesse here is a prety peece of cofinage; for the words are strooken out, vvhich vould haue made all playne against the Protestants: for S. Cyprian there saith, that the beginning proceedeth from one, and the primacy is giuen to Peter, that the Church may appeare to be one: So that he allowing all the Apostles to be equall in honour, being all of the same calling and power to preach the Gospell to all nations, yet affirmeth the Supremacy to haue beene giuen vnto S. Peter; that by that vniy of one head, the Church might be kept perpetually in vniy of one faith, and vniiformity of religion. Note howe his owne vvitnesse doth giue playne euidence against him.

Gregory saith: *If one be called vniuersall Bishop, the vniuersall Church goeth to decay.* And cap. 144. *I say boldly, that whosoener calleth, or desireth to call himselfe vniuersall Priest, in his pride he is a fore-runner of Antichrist.* And pift. 118. lib. 7. cap. 30. *Behold in the preface of your Epistle a proude title, calling me vniuersall Pope.* *In regist. lib. 6. c. pift. 118.*

Answer. I could vvish that the cause might be determined by that blessed Bishop S. Gregories sentence, it were then already gayned on our side: for in those bookes of his Epistles, he doth almost nothing else but declare the Popes Supremacy, in ordering of all Ecclesiasticall matters, and that ouer all Countries; but whence the Bee sucketh hony, thence also the Spider draweth some poyson. They regard not what or how much he vvriteth there in fauour of the Supremacy; but they thinke to haue some aduantage for their cause, out of that vvich he writeth against the name of vniuersall Bishop or Priest, but they are miserably deceiued: for one may very well be supreme head of the Church, and yet not vniuersall Bishop, as S. Gregory there taketh that word. For he is only an vniuersall Bishop after S. Gregory, who is Bishop in every Diocesse of the vniuersall Church, other Bishops being but his Suffraganes or Deputies: such an

vniuersall

vniversal Bishop is not the Pope; for excepting the speciall points of his prerogatiues, he is not to intermedle with the particular businesse of any other Bishop within his Diocesse, no more then the Archbishop of *Canterbury*, is to deale with the gouernement of any other Bishop vnder him, saving in cases of his prerogative. But euen as it appertayneth vnto the Metropolitan to compose the controuersies that may arise betweene the Bishops of his Prouince, and to determine all such causes as by appeale or otherwise belong vnto his court; to call a Prouinciall Councell, and to confirme the decrees of it, and to make Ecclesiasticall Canons and constitutions for his Prouince: in like manner doth it appertayne vnto the supreme Pastor of the Church, to appease and end all debates that shal happen betweene the Metropolitans or Primates; to iudge of some such matters of great moment, that may by appeale be very worthy lie referred to his court; to call generall Councils, and to be President in them; to make Ecclesiasticall lawes for the vvhole Church: in vvhich and such likematters, the point of his Supremacy principally consisteth. And these vvere all most carefully vnderaken and practised by *S. Gregory*, though he misliked the name of vniversal Bishop, because that did seeme vnto him to exclude all other Bishops from their proper dignities and callings, as he expoundeth himselfe, saying: *If there be one vniversal Bishop, it remaineth that you be no Bishops. And if you make one vniversal Patriarke, you deprive all the other Patriarkes of their title and dignity: l. 4. ep. 36.* In this sence tooke *S. Gregory* the name of vniversal, and therefore did justly refuse it himselfe, and very sharply reprehended the Patriarke of *Constantinople*, for vsurping of it: for although in a good sence it might haue beene attributed vnto the Sea of *Rome*, who is supreme Pastor of the vniversal Church; yet it could not without apparant pride and arrogancy, be vsed of the Patriarke of *Constantinople*, who had nothing to doe vvithout the compasse and limits of his owne Patriarkeship.

The testimony of *S. Bernard* is easie to be answered: for he saith only, that *Eugenius* is not Lord of Bishops, but one of them: and that he is not to drawe all power to himselfe, but to leaue to euery Bishop and Archbishop (his bretheren in gouernement) their proper causes; all vvich vve say with him.

But he returneth to Pope *Gregory*, who saith: *That he was subiect to the Emperours commandement: and had euery way discharged that which was due, in that he had performed his allegiance vnto the Emperour, and yet did not con-
cede what he thought in Gods behalfe.*

Answer. VVhy did he not cite the place where *S. Gregory* hath these wordes? there lurketh some padder vnder that strawe: but he might very well

Lib. 7. c.
pist. 69.

well vfe such wordes, excepting the word *allegiance*, which fauoureth of a faile translation. For *S. Gregory* (as it is to be feene in his life) was of fo profound humility, that he called all Priestes his Brothers; al Clarkes his Sonnes; and all lay-men his Lordes or Masters: and so might well vwrite vnto the Emperour, that he was subiect to his commandements; for it is an vsuall phrase both in *Italy* and *France*, to call all their friends requests, commandements.

*Per Ich.
Diaconū.
l. 4. c. 58.*

Besides, *S. Gregory* did dispatch much businesse in and about *Rome* for the Emperour in his absence, and so might vwrite that he had faithfully discharged the trust that the Emperour reposed in him: yet in the very Epistle whence *Caluinpiketh* some like wordes, *He doth admonish the Emperour*, that he ought to doe reverence to Priestes, and putteth him in minde of *Constantine the great*, who would not presume to iudge of *Bishops causes*, albeit the *Bishops* themselves requested and desired him so to doe. And thus much in answer to that which is objected out of *S. Gregory*: nowe, if you desire to see vwhat this holy *Bishops* opinion vvas concerning the Supremacy of the Sea of *Rome*, reade the 72. Epistle of his first booke, vvhete he commandeth, *That if any out of Numidia* (the remotest part of *Afrike*) desired to come vnto the *Apostolike Sea* (of *Rome*) that they should be permitted. And in the 37. of his second booke doth signifie, *That all the foure Patriarkes might appeale vnto his court of Rome*, and could not after ward remoue the case from thence, without great scandall and contumacy. And in the 7. booke, epist. 63. doth in most expresse termes declare, *That without all doubt the Patriark of Constantinople was subiect vnto the Sea Apostolike*. And in the 64. addeth, *That all Bishops are subiect vnto it*, saying, *For in that he saith himselfe to be subiect to this Sea; if any fault be found in Bishops, I knowe vnto what Bishop is not subiect to it*. And further l. 4. epist. 51. *It is euident vnto all that knowe the Gospel, that by our Lordes voyce the charge of the whole Church was committed vnto the most blessed and Prince of all the Apostles, S. Peter*. And in his exposition of the fourth penitentiall *Psalm* affirmeth, *The Church of Rome is the head of all Churches*. And l. 14. Moral. c. 19. teacheth, *That Priestes* (not *Princes*) *are the chiefe members of the Church*. And lib. 5. epist. 25. speaking of the Emperour *Maurice*, saith, *I knowe the most pious Prince to loue discipline, to keepe order, to reuerence the Canons of the Church, and not to intrude themselves into the businesse of Priestes*. This may suffice to assure him that cannot reade *S. Gregories* vwookes, of his opinion in this matter; and a hundred times more may he finde, that will take the paines to peruse his worke of Epistles called *dogistm*. By this may be answered, that vvhich *M. P. r.* citeth out of *Pope Leo*, that lived (as he saith) two hundred yeares after *Gregory*. *That he professed obedience vnto*

*Lib. 4. c.
pist. 31.*

his imperall commandments, to be but an vsuall Italian phrase. And vvith what congruity he cireth one of them to professe obedience of curtesie to the Emperour, whome they account to haue beene no better then *Antichrist in his full pride, and to haue acknowledged no other man for his head, yea to haue extolled himselfe about God, as they blaspheme*, I leave it to the consideration of the wise. Hitherto in answer of M. PARKINS objection against the *Popes* supremacy.

It followed in due order, that hauing disputed against that, he should haue confirmed his owne opinion for the supremacy of Kings & Princesses for it doth not followe necessarily, that if the *Pope* be not head of the Church, that then the King is; for Patriarkes or Primates may be in the severall Prouinces, or else the graue learned Senate of consistoriall Ministers and rude artificers, called (forsooth) *Elders of the congregation*. But M. PARKIN. towards the end of his booke waxeth slouthfull, and hath omitted also to propose any arguments in our behalf; yea he doth not propose one reason in prooffe of his owne position: Nay vvhich is most reprobable, he doth in his owne arguments made against the *Popes* supremacy, vterly subuert the Kinges supremacy, as you haue heard already in his first and fourth reasons. To vvhich I will adde a third, gathered out of him in an hundred places.

Nothing is to be beleened as necessary to saluation, that is not written in the word of God: but it is not written any where in the new Testament, that our Saviour Christ committed the gouernment of his Church vnto Kinges or temporall Princes; therefore no such thing is to be beleened or taught by any Christian. There is so little said in fauour of their Supremacies in holy Scripture, that M. PARKIN. held it good policy not to goe about the probation of it. Some are so simple as to alledge that of the Apostle *S. Paul* in prooffe of it: *Let euery soule be subject to higher powers*; but it faileth many feadomes to short of it: for that sentence may be as well applied to spirituall as to temporall gouernours. Again, if he speake of temporall Magistrates, most assured it is that he meant nothing lesse, then to counsaile the Christians *Romans* to obey their Emperors (who were then *Pagans* and persecutors) in matter of religion. The same answer will serue for their other text out of *S.*

1. Pet. 2. *Peter*, vvho biddeth Christians obey the King as the more excellent. More excellent then whome? vvhat then Priests and Bishops? nothing lesse; but more excellent then their Dukes, Captaines, and such like officers vnder them, as it followeth in the text; of vvhich sort very fewe in *S. Peters* dayes were members of the Church; and much lesse supreme heades in cases Ecclesiasticall: so that there is no varrant in alle the newe Testament for Kinges supremacy in matters of religion, and as little is there

in the old, as shall be examined in due place; vvherefore not to be beleue-
 ned of any *Protestant*. And in very equity and true naturall light, how is
 it likely that temporall Princes both slenderly studied in matter of Diui-
 nity, and nothing practised in the manner of Ecclesiastical gouernement,
 should be chosen as fittest persons to decide all doubties in Diuinity, and
 to order and determine all controuersie in Church gouernement? or shall
 we thinke that our Sauour had such a simple fore-sight, or slender care of
 his Church, as to commit it specially to their charge, vvho vv ere both
 least able, and most vnlkely to looke well vnto it? Women also and chil-
 dren may be lawfull Kinges; but to make them supreme Gouernours of
 causes Ecclesiasticall (vvherein children cannot, and vvomen may not
 speake) is most ridiculous. And if all other proofes sayled, the very ex-
 perience of our age were sufficient to perswade any reasonable man, that
 it is most absurd to be ruled by temporall Princes in matters of religion:
 for it would followe of it necessarily, that a Christian were bound to con-
 forme his conscience to the Kinges lawes, and to embrace that religion
 which the King commandeth him, because he is bound to obey his supe-
 rior appointed by God. And consequently my father for example, who
 liued in King *Henryes* the eight, King *Edwardes*, *Queene Marys*, and
Queene Elizabethes daies, should haue changed his religion foure times in
 his life, and that vvith a very good conscience; because he vv as so com-
 manded to doe by the formall lawes of those foure his temporall Soue-
 raignes: and so might without any offence to God, haue beene nowe of
 the old religion, then of the newe; and againe of neither old nor newe,
 but of a horch-potch, and mingle-mangle of some of the one, and some of
 the other, vv which is most absurd: euen so is that of which it followeth.
 And to confirme this with some testimony of antiquity, *S. Ambrose* a most
 firme pillar of the West Church, spake resolutely vnto the Emperour
Valentinian, saying: *Trouble not your selfe (O Emperour) with thinking that*
you haue any imperial jurisdiction ouer those thinges that be Diuine and holy; for
the right of Ciuill causes was committed vnto you, but not the charge of Holy
thinges. And another his auncient *S. Athanasius*, the first of the foure Do-
 ctors of the *Greek* Church, doth reprehend the Emperour *Constantine*
 for intermeddling vvith Ecclesiasticall causes; and recordeth an notable
 saying of that venerable Bishop *Hosius* (vvho vv as present at the first ge-
 nerall Councell of *Nyce*) vnto the same *Constantine*: to vviz: *Communa re*
not (O Emperour) in this kinde of affaires; rather learne these thinges of vs: for
God hath committed the Empire to your charge; but hath bequeathed vnto vs,
and put vs in trust, vvith the affaires that appertayne vnto his Church. And there-
 fore vvould not that most renowned Emperour *Constantine* the great,

Epist. 35.

Epist. ad
solita. vi-
tagita.

judge of Bishops causes; although the Bishops themselves referred their matter to him; and requested him to compose them; but said; *That it did not belong vnto him to judge them; but to be judged by them: whose blessed Reps the most learned and judicious Emperours that followed him, chose rather to followe then the euill example of his Arrian Sonne Constantine. For Iustinianus the elder that famous lawe-maker, saith vnto Iohn the second Pope of that name: We doe not suffer any thing to passe that belongeth vnto the state of the Church, but that we make it knowne vnto your Holynesse, who are the head of all the holy Church.*

And *Valentinian the Emperour in an Epistle vnto Theodosius voucheth: We must in our times maintaine the dignity of due reverence vnto the most blessed Apostle S. Peter, so farre forth, as the most happy Bishop of Rome (vnto whom antiquity hath yielded the principallity of Priestly office above all others) may haue place and power to judge of matters of faith; and of Priests. And thus much by the way, against the Supremacy of Princes in causes Ecclesiasticall.* It remaineth nowe that I briefly prone S. Peter to haue had this Supremacy in his time, and that therein the Bishops of Rome doe succcede him.

And for a foundation of this Question I take that for an assured truth; vvhich the best Philosophers doe grant, and the practise of the best and greatest Kingdome hath confirmed, to wit: *That in one Kingdome it is best to haue one King and supreme gouernour, assisted with the counsell of his wisest subjects;* which is so well knowne and confessed generally, that he must needs be taken for a vvrangler that will denie it: nowe then to our purpose. Christes Church is but one state or spirituall Kingdome, vvhich hath but one faith, one baptisme and forme of Sacraments, one true religion and solemne manner of diuine seruice: Nowe seing vve are not to doubt, but that he (who purchased himselfe this one Church, with the shedding of his owne most pretious blood) would haue it gouerned in the best sort; therefore we must confesse, that he hath ordayned one supreme Gouernour of it. They say, that this supreme Pastor is Christ himselfe, and that he is alwayes present with it in spirit, and by his word; vvhich for there needeth no deputy, or other in his roome. This I haue once before confuted, granting that Christ is present to his Church in spirit, and that he doth inwardly quicken and gouerne it: but that is not sufficient; for vnlesse we haue one certayne person visibly present, to assure vs vvhich is the vword of God, and what is the true sence of all doubtfull places of it, we shall neuer haue vunity of faith: for if they who mistake the true sence, must be left to their owne iudgement; and the direction of their owne spirit; which they beleeeue to be guided with the holy Ghost; then shall vve haue so many heresies currant in the Church, as there be

As heresies

Archbishops to coyn and stampethem. The like may be said for Sacraments and sacred rites of religion, the which without one Supreme Moderator, cannot be kept vniforme: so that it reflecth most cleare, that our Sauour Christ being to leaue this world and to returne vnto his heauenly Father, he was to commit the high charge of his only Spouse and Doue, vnto the custody and fidelity of one supreme Pastor. This is confirmed by the example of the old Testament, vvhich was a figure of the newe, *Deut. 17. ab 8. ad 13.* where the soueraigne and supreme authority of deciding all doubtfull questions, that should arise about the lawe, was by Gods expresse order, giuen vnto the high Priests; and euery *Israelite* bound vnder payne of death to obey him, and stand to his sentence. And that this Supremacy continued all along the state of the old Testament, euē vntill Christes dayes, both the *Magdeburgenses*, and *Caluin* doe testifie. But the Protestants object, that *some Iudges and Kinges of Iuda*, did take vpon them to deale in matters appertayning to religion: I graunt, that good Kinges as principall members of the temporality, ought to haue a speciall regard to the preservation of the seruice of God, and to see that matters of religion be duly ordered; because the peaceable gouernement of their temporall affaires, dependeth much vpon the concord, piety, and vertue of Ecclesiasticall persons: and therefore they are to admonish and call vpon the Bishops and Gouernours of the Clergy, to redresse all disorders among them, but not to meddle by themselves as their superiours in spiritual causes: so did those good Kinges of *Israel*, as it is recorded of one of the best of their King *Iosaphat*, who sought for reformation of Church matters, *But 2. Paralip. 19.* *serued the Presidency of those things which appertayne vnto God, vnto Amarias the high Priest.* And nowe a dayes we giue many priuiledges to Princes; as the denomination of most Bishops, and higher Magistrates of the Church; that the two states spiritual and temporal may the better agree, and liue more peaceably together. *S. Augustine* also doth declare it to be the duty of Kinges, to defend the Church and her decrees, and to punish with seuerer lawes all Heretikes, and oiber condemned by the Church. But directly to the former objection, let the places of the old Testament be perused, where the authority and right of Kinges be specified, and you shall not finde in any one of them, that they were to haue the supreme gouernement in cases Ecclesiasticall; but wherethe first institution of Kinges is mentioned, *Therthey are willed to receiue the exemplar and copy of the lawe, from the Priests of the tribe of Leuy.* And in the same Chapter a litle before, *All men are bound to take the true exposition of the same lawe, not from the King, but from the high Priest of the same tribe of Leuy.* Nowe if the lawe, being but one nation, could not be kept in vnity of truth, without one supreme

Gouernour, what diuision in faith and religion would there be among all the nations of Christendome (which be so many, and so diuers) if there were not one supreme Pastor, to vvhose finall sentence they should all be obedient and bound to stand? first, then it is euident, that there must be one supreme Gouernour in the Church. Nowe to get one steppe forward: this supreme authoraty was by our Sauour Christ I 23 vs given vnto S. Peter, which I will proue both by the promise, and performance of it. The promise of this supremacy is recorded in these wordes: *Mat. 16. vnto S. Peter, which I will proue both by the promise, and performance of it. The promise of this supremacy is recorded in these wordes: vnto S. Peter, which I will proue both by the promise, and performance of it.*

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in the next sentence there is no question made, but that Christ did promise to Peter the keys of the Kingdoms of heauen, and not to reserue them to himselfe: it therefore most certayne it is, that in the former sentence he promised to build his Church vpon Peter. Finally, in the Syriack tongue (in which our Saviour then spake) it is so playne, that it cannot be doubted of: for it is, thou art Cephas, and vpon this Cephas I will build my Church: nowe the vword Cephas signifieth a rocke or stone. Let vs to make the matter more manifest, heare the judgement of some of the auncient and most learned Fathers, of both the Greeke and Latin Church touching this exposition.

S. Epiphanius. Our Lord made Peter (the chiefe of the Apostles) a firme Rocke, vpon which the Church of God is builded. *In Anac-rato.*

S. Gregory Nazianzeno. Peter is called a Rocke, and hath the foundations of the Church committed vnto his fidelity. *Orat. de mod. ser-uand. in disput.*

S. Chrysostome. Our Lord said, thou art Peter, and vpon thee will I build my Church. *Hom. 55 in Matb.*

S. Cyrill. Christ fore-told that he should not be called Simon but Peter, by the name it selfe fully signifying, that he would build his Church vpon him, as on a Rocke and most sure stone. *Lib. 2. in Iob. ca. 2.*

S. Cyprian. Our Lord did chosse Peter the first chiefest, and vpon him did he build his Church. *Epist. ad Quirinū.*

S. Ambrose saith: That Peter is called the Rocke, both because he first of all laid the foundation in the actions of faith, and also for that as an vnmouable stone, he doth sustayne and hold together the frame and burden of all the Christian worke. *Serm. 43*

S. Hierome vpon that place: According vnto the metaphor of a Rocke, it is rightly said to Peter, vpon thee will I build my Church. *Matb. 16*

S. Augustine sometimes indeede giueth an other interpretation, but yet alloweth of this, and leaueth it to the readers chouse, adding: That in his time that Hymne of S. Ambrose beganne to be chaunted publicly in the Church, that the Cocke crowing, the Rocke of the Church with seares washed away his fault: so common was that exposition even then, that the Rocke of the Church was taken for a sufficient description of S. Peters person. *Lib. 1. retract. 21.*

By these plaine sentences of the most approued Doctors of the church, may be expounded some others more obscure, vvhich say that vpon Peters faith or confession Christ built his Church, in this manner: for the excellency of Peters faith and confession, he vvas chosn to be the rocke or foundation of the Church; which is S. Basils owne interpretation, who saith: that Peter for the excellencie of his faith, receaued the building of the Church vpon him. And in true reason, the Church being a congregation *Lib. 2. in Eunomiu.*

of men, cannot be bound vpon accidentall qualities, but must haue a man of the same nature to be her head, indued indeede with such spirituall and heavenly qualities; or else it should not haue beene a proportionable and well shaped body, but some monster. Neither can that other thrust of the Protestants (which M. Parkin insinuateth) serue their turne; that (forsooth) what is said here to S. Peter, is vnderstood to haue beene spoken vnto all the rest of the Apostles. For the holy Ghost in penning this passage, hath as fully preuented this euasion as it was possible, by such a particular description of Peters owne person, as a curious lawyer could not in so few wordes haue done it more precisely. For Christ specieth both his former name of *Simon*; and his Fathers name *Iohn*, and then his owne newe name *Peter*; and so particularized & singled out from the rest, directed his speech to him: *I say to thee thou art Peter, &c.* How could he better haue expressed himselfe to haue spoken to Peter particularly? Againe he said before, that *Peter* had not learned that his confession of Christ and blood, but by the reuelation of his beauenly Father: yvhereby he signifieth, that Peter had not receiued his answer from his fellow Apostles, or spoke it as deliuered by conference from them; but out of his owne hart, inspired by the holy Ghost: yvherefore, to him alone were his vvordes following directed. And thus much concerning the promise which our Saviour made vnto S. Peter of the Supremacy: nowe to the wordes of performance, which are written in S. Iohn.

Ioh. 21. *Iesus saith to Peter, Simon (the sonne) of Iohn, dost thou loue me more*
vers. 15. *then these? he saith to him, yea Lord, thou knowest that I loue thee: he saith to him, feede my lambes. He saith to him againe, Simon of Iohn lovest thou me? yea Lord thou knowest that I loue thee: he saith to him, feede my lambes. He saith to him the third time, Simon of Iohn lovest thou me? Peter was strooken sadde, because he said to him the third time, lovest thou me? And he said vnto him, Lord, thou knowest all things, thou knowest that I loue thee: he saith vnto him, feede my sheepe. Amen, amen, I say to thee, when thou wast younger, thou diddest guide thy selfe, &c. These vvordes haue I set downe at length, that euery one may full see and be well assured, that they vvore spoken to S. Peter only; because Christ doth first seuer & part him from the rest, saying: *Dost thou loue me more then these?* to wit, then the other Apostles vvho were then present. Againe, Peter yvas sad and began to misdoubt himselfe; vvwhich argueth that he tooke it spoken to himselfe and sheweth playnely that he spoke in his owne name only: and thirdly the wordes following, *Amen, I say vnto thee*, are without all question spoken particularly to Peter: Nowe that Christ in giuing him charge to feede his lambes and sheepe, did giue him the supreme gouernment over his*

his Church, I proue first by the word *pasce*, *feede*, or *be thou Pastor of my flocke*: for it doth signifie not bare feeding, but to feede as a sheepe-herd doth his sheepe; which is not only to provide them meate, but to keepe them also from the woulfe, to cure their diseases, to leade or driue them whither he will, briefly to rule and gouerne them. And this word *pasce*, and much more the Greeke *Poimaine* is frequent in holy Scripture, in this sence of gouerning: see psal. 2. vers. 9. *I thou shalt rule them in an iron rodde.* Micah 5. vers. 2. *Matth. 2. vers. 6. Apocal. 19. vers. 15.* vvhhere the Greeke word, *Poimaine*, is put for to rule and gouerne. And in the 77. psalme v. 71. *Dauid was chosen to feede his seruant Iacob, and Israhell his inheritance, that was to rule ouer them, but like a good sheepe-herd, mildly, vigilantly, and rather for the good of the sheepe, then for his owne pleasure or profit.*

Nowe that the chiefe feeding and supreme gouernement of all Christs flocke was committed vnto him, it appeareth first, by those wordes of our Sauour to him: *Doest thou loue me more then these?* why should he require greater charity in *S. Peter* then in the rest of the Apostles; but for that he meant to aduance him to a chardge aboue the rest? secondly, in that he committed to *Peter* the feeding of both sheepe, and lambs, that is: of both the Temporality, signified by the lambs, and of the Clergy, vvho be sheepe; let vs heare *S. Leo*. Again, *In this he committeth to him absolutely without exception of any, his sheepe. feede my sheepe; he maketh him Pastor of his whole flocke*: as *S. Bernard* (whome *M. P. E. R.* often alledgeth against vs in this question) doth very learnedly inferre, *Thou (saith he) wilt aske*

me howe I proue; that both sheepe and Pastor are committed and credited to thee *Lib. 2. de*
ouen by our Lordes word. For in whome of all (I will not say Bishops but Apo- *confid.*
stles) were the sheepe so absolutely and without limitation committed: if thou loue *cap. 8.*
me Peter feede my sheepe; he saith not the people of this Kingdome, or of that City, but my sheepe: whosoener therefore will acknowledge himselfe to be one of *Christes* sheepe, must submit himselfe to be gouerned by *S. Peter*, or by some of his successors. You see then by the very wordes and circumstances of the text, that the supremacy is giuen to *S. Peter*: let vs heare vvhither the most learned and holy auncient Fathers, haue not so vnderstood them.

S. Cyprian saith: To *Peter* our Lord after his resurrection said, feede my sheepe; and builded his Church vpon him alone. *De vnitat. Eccles.*

Epiphanius in *Ancoras*: This is he who heard spoken to him, feede my sheepe, to whome the fold is credited; alluding to that place, there shall be one *Iob. 10.*
Pastor and one fold. *vers. 16.*

S. Chrysostome. why did our Lord feede his bloud? truly to redeeme those sheepe, the chardge of which he committed to *Peter* and to his successors. And a little after: *Christ* would haue *Peter* indued with such authority, and to be farre

about all his other Apostles; for he saith, Peter dost thou loue me more then
In cap. 2. these? see him also in his learned Commentaries vpon that text of *S. Iohn.*
vers. 21. *S. Augustine* also vpon the same place, saith: That he committed his sheepe
 to Peter to be fedde, that is (saith he) to be taught and gouerned. And because
 he produceth *S. Gregory* against vs, he must giue vs leaue to cite him for vs.
Lib. 4. e- He saith; It is euident to all that knowe the Gospell, that by our Lordes mouth
pist. 76. the charge of the whole Church is committed vnto Peter, Prince of the Apostles;
 for vnto him it is said, Peter dost thou loue me? feede my sheepe: to him is
Luc. 22. it also said, Behold Satan hath required to sift you as wheate, but I haue prayed for
vers. 31. thee, that thy faith faile not; and thou once conuerted, confirme thy brethren, &c.
 By these two places of holy Scripture (to omit for breuities sake twenty
 others) it is cleare enough to them who desire to see the truth, that *S. Peter*
 by our Sauiours owne choise and appointment, vvas not only preferred
 before all the rest of the Apostles in some particular gifts, but vvas made
 also gouernour of his Church.

Nowe to that which *M. PERKINS* letteth fall by the way, That though
 Peter excelled the rest of the twelue, yet Paul passed him euery way: this said
 he boldly and barely without any authour, or any shewe of prooffe; but
Galat. 2. let vs in kindnesse helpe him to proue it. First, *S. Paul* saith: Iames,
vers. 9. Cephas, and Iohn, who seeme to be the pillars, gaue me and Barnabas the
 right hand of fellowship: nowe if he were fellowe with the best, he was not in-
 ferior to Peter.

Answer. In an orderly fellowship there is ordinarily one head and
 chiefe commander, and so *S. Paul* might be very well admitted into that
 holy society and fellowship of preaching the Gospell, and yet be vnder
 the President and Master of that Colledge or company, *S. Peter*.

Secondly, *S. Paul* further saith: That the Gospell of the prepuce, (that is,
 the preaching vnto the Gentils) was committed vnto him, as the charge of the
 Israelites was vnto *S. Peter*: therefore he was *S. Peters* equall at least, and per-
 haps his brother too, because a larger commission was granted vnto him.

Answer. A partition of preaching the Gospell vnto all nations, was
 made by common consent among the Apostles, and it seemeth that *S. Paul*
 (who was called afterward) vvas admitted in *S. Peters* circuit or quarter;
 wherupon for the more orderly proceeding in that blessed worke, it
 was agreed vpon by them, that *S. Paul* should haue principall care of the
 Gentils, and *S. Peter* of the Iewes: not that each of them might not also
 deale with both Iewes and Gentils, (for *S. Peter* was the first of all others,
 that by reuelation from heauen did conuert the Gentils, as he testifieth
 saying: Brethren you knowe that God chose, that by my mouth the Gentils
 should heare the word of God and beleeue:) yet because men commonly doe
Act. 15.
vers. 7.

most

most tender and affect that, which is more specially committed to their charge, to S. Paul were the Gentils recommended, as to S. Peter the care of the Jewes. But this might be very well done, and yet S. Paul be inferiour vnto S. Peter, and owe him a reuerent duty in the cases of supremacy: as the Bishops of Canterbury and London haue charges of severall men and places; yet is London to acknowledge Canterbury as his superiour. And if the other Apostles, who had also their diuisions and Diocesses a part, were neuertheless inferiour vnto S. Peter: so might S. Paul be, notwithstanding his distinct charge.

Thirdly, S. Paul respected S. Peter to his face and reprehended him for walking amisse: therefore he was rather his superiour.

Answer. Not so: for an inferiour by vway of brotherly correction, may in decent sort reprehend his superiour, if he see him not to take good courtes: I knowe vvell that S. Hierome following the opinion of most of the Greeke Fathers, doth cleare S. Peter of all fault, holding it to haue bene but a set match betweene the two great Apostles, that one of them for the instruction of others, should reprehend the other. But admitting with S. Augustine that S. Peter was worthy blame, and therefore justly reprehended by S. Paul, yet thence will followe no derogation to S. Peters dignity, but great commendation of his humility, as the holy Fathers of that opinion doe gather. Of it thus writeth S. Cyprian: *Neither did Peter* *Epist. 71.*
whome our Lord chose the first, and vpon whome he built his Church, when Paul *ad Quin-*
disputed with him about circumcision, arrogate to himselfe anything, saying: that *tum.*
he had the primacy, and therefore the latter disciple ought rather to obey him, but
ooke it in good part.

S. Augustine saith: Peter gave to his posterity a more rare and holy example, that they should not disdain to be corrected of their juniours, then Paul, that inferiours (sauiug their charity) might confidently resist their superiours for the defence of truth.

Epist. 19.
ad Hiero.

And S. Gregory the great, speaking of S. Peter, saith: He yielded vnto his inferiour brother, and in that matter became a follower of his juniour, to the end he might excell in this point: that he who was chiefest in the toppe of the Apostleship, might be chiefest also in humility. Thus much of S. Peters supremacy: Nowe that the Popes of Rome doe succcede him in the same authority.

Hom. 18.
in Ezecb.

First, that this Monarchy and soueraigne authority of one ouer all the rest, vvas not to expire and end with S. Peter (as M. PER. dreameth) but to continue in Christes Church vntill the end of the world, is cleare and euident to them vwho consider, that this Supremacy was not given vnto S. Peter principally for his owne honour and advancement, but for the benefit of the Church, to preserue and maintayne vniity and peace among

L. i. cont.
Iovinian.

all her loving and obedient children, according vnto that of *S. Hierome*: Among the twelve Apostles one is chosen; that a head being established; the occasion of schisme and diuision might be prevented and taken away. If therefore it vvas thought necessary vnto the vvisdome of God, Christ IESVS, to appoint one head among the Apostles; and a few of the best Christians (vwho had the first frutes of his holy spirit) to cut off dissention, and to maintayne peace; how much more neede hath there being euer sũhence; of one supreme Pastor and moderatour of controuersies; vwhen the number of Christians is so greatly increased, and such variety of nations are ingrafted & incorporated into it? when through the diuersity of wits and judgements and the decay of charity; there must needes be a thousand times more neede of the supreme authority of some one, to hold all the rest together in the vnity of faith and religion. Again, in the old Testament and lawe of *Moyse* (which was a figure of the new) the same forme of gouernement by one head and finall iudge in spirituall matters, vvas at the first established, and continued euer after vvithout alteration, till Christes first comming: Even so must the same Ecclesiasticall Hierarchy (which our blessed Sauour hath demised, framed, and founded) stand alwaies firme and inuolable, vntil his second comming; for he hath built it vpon so firme a *Rocke*, that hell gates shall not preuaile against it: vvhich may be further confirmed, if we vveigh vvell of vvhat moment and importance it is, to alter and change the forme of gouernement. For it is of no lesse moment, then to alter the whole estate of Christs common-weale; the very essence; forme; and vnity of a publike state, consisting principally in the manner and order of ruling of it: vvhich alteration and variety to imagine to haue hapned in Christs Church, is to make many seames in his vnclowed garments, or rather to rippe it, and rent the vnity thereof into many peeces: It being therefore a most certayne truth, that the same Supreme gouernement vvhich *S. Peter* had ouer the rest, vvas to continue alwayes in Christs Church; it followeth as plainely, that the Bishops of *Rome* vveto succede him in that soveraigne authority: for the very light of nature and common custome of all nations doth teach vs; that he vvho succeedeth vnto another in any established estate and calling; doth at his lawfull enstalcment therein, enter into full possession of al the rights, dignities, and priuiledges therevnto belonging. For example, vwhen one is crowned King of any nation, he presently therevpon is endowed with al the power and prerogatiues, which his Predecessors in that Kingdom enjoyed before him. And to speake of spirituall Prelates; vvho doubteth but that as soone as any Ecclesiasticall person is chosen & confirmed (for example) Archbishop of *Cauterbury*; but that forth-with he is

not

not only made gouernor of that Diocesse, but also Metropolitane and supreme Pastor of the Church of England; his very succession in that Sea, making him (as it were) inheritor vnto all the priuiledges and prerogatiues of his Predecessours in that seate: Euen so the Bishops of Rome succeeding vnto *S. Peter* in that Apostolicall Sea, doe inherite and succcede him in that supreme authority, which Christ gaue vnto *S. Peter*, for to be continued in his Church vntill the worldes end. Now to auouch as some desperately doe, that *S. Peter* did not die at Rome, nor neuer was at Rome; is so grosse and palpable an vntruth, auerred by meere ghesse and phantasie, contrary to the euident testimony of all auncient fathers, and repugnant vnto the expresse and sensible monuments of the place of his execution, of his reliques, and Churches (builded by *Constantine* the great to the perpetuall remembrance of them) in the City of Rome, yet to this day most famously knowne through the world: this their assertion is (I say) so blockish and impudent, that it were but lost time to stand about the prooffe of it; for he that is so fencelesse as to beleeeue such a paradoxe, deserueth small paynes for his recovery.

But for an vphlot of this question, let vs heare the opinions of the principal Doctors of the East Church, who of all men are most likely not to attribute any such supremacy vnto a Bishop of the West Church, if they had thought it due vnto any Patriarke of theirs, or if they had not judged it to be a cleare case in true Diuinity, that such foueraigne authority was due vnto that one chiefe Pastor in Gods Church. The first shall be one the auncientest of them, that most worthy champion of Christ *Athanasius*, who was also one of the chiefeest Patriarkes of the East Church, as being Bishop of *Alexandria*: He in a speciall treatise (of *Dionysius* one of his predecessours in that Sea) sheweth; howe he went to Rome to another *Dionysius* then Pope, there to haue his cause heard and determined: which he would not haue done if he had not acknowledged the Bishop of Rome for his superiour, and one, to whose finall sentence, all of the East Church as vuell as of the West, were bound to obey. And in his Epistle vnto Pope *Felix* he hath these wordes: God hath therefore placed you and your predecessours (Apostolicall Prelates) in the tower of superiority, and hath commanded you to take charge of all Churches, that you may succour and helpe vi. This Epistle indeede of *Athanasius* M. P. E. doth mislike, but because he sheweth not vwherefore, his authority vvill not serue to discredit it. But he saith as much in another of his, and of all the Bishops of *Aegipt* joyned with him to Pope Marke, to wit: That they al vvith al committed to their charge, were and euer would be obedient vnto the Bishop of Rome. It is also recorded *Lib. 3. hist.* by the Ecclesiasticall Hystoriographer *Zozemene*, howe that both *Athanasius*, cap. 7.

nasius, Patriarke of *Alexandria*, and *Pamle*, Patriarke of *Constantinople*, with diuers others of the *Greeke Church*, being by the *Arrians* banished out of their owne Bishoppricks, did flie vnto the Bishop of *Rome* for refuge: *Who* (as that authour witnesseth) because the care of all did belong vnto him, through the dignity of his place and state, did restore their Churches to every of them. *Athanasius* also in his second *Apology*, hath recorded these words of the same most holy *Pope Iulius*, to the Bishops of the East: *Are ye ignorant this to be the custome, that first of all you must write vnto vs, that from hence, it may be defined what is just. Wherefore, if there had beene any such suspicion against the Bishop, you ought to haue related it to our Church of Rome: thus much of S. Athanasius, the first of the foure Greeke Doctors.*

In cārm.
de vita
sua. Nowe to the second *S. Gregory Nazianzene*, who had beene also Patriarke of *Constantinople*, he saith, That the Church of *Rome* had alwaies maintained the true faith and opinion of God, as it became the City that was superiour to all the world.

Epist. 52.
ad Athan. His diuine companion *S. Basil*, aduertiseth *Athanasius*, That he thought it good to write vnto the Bishop of *Rome*, to heare their matters, and by the decrees of his judgement, to determine them: and because it was hard to send from thence, that the *Pope* would giue to certayne chosen men authority to compose their controversies, and to reuerse and make void the actes of the Councell of *Arimini*. See what souerainery this learned auncient Father of the East Church, doth attribute vnto the Church of *Rome*.

The very same doth that golden mouth, and most learned and holy Doctor *S. Chrysostome* acknowledge, vvriting vnto *Innocentius* the first, *Epist. 1.*
ad Innocentium. *Pope of Rome*: Beseeching him that he would repeale and make void the wicked fact of the Patriarke of *Alexandria*, with a whole Councell of the East, and lay the Ecclesiasticall censures and punishments vpon them; vvhich every man knoweth that he could not haue done, if he had not power and jurisdiction ouer all the East Church.

Vnto these foure most firme pillars of the *Greeke Church*, let vs joyne one neighbour of theirs, little inferiour vnto them for either standing, learning, or authority, I meane *Theodorete*, a Bishop in *Asia* that had 800. Churches vnder him. He notwithstanding his distance from *Rome*, writeth thus vnto *Leo* the first: I doe expect the sentence of your Apostolicall See, *Epist. ad*
Leonem. and in humble wise doe beseech your Holynesse, that your iust and right judgement may helpe me appealing vnto you; and that you will command me to write vnto you, to verifie that my doctrine is consonant to the Apostles. And in another Epistle to *Renatus* a Priest of *Rome*, he writeth: That the Heretikes had spoyled him of his Bishopricke, and cast him out of the Cities, without any remembrance or respect of his gray-hayres: wherefore (saith he) I request you, that

you

you will perswade the most holy Archbishop Leo, that he will vse his Apostolicall authority, and command vs to come to your Councell, for that holy seate of Rome holdeth the steerne of governing all the Churches in the world. Well then to conclude this long and intricate question, seing the Bishops of Rome from all antiquity (as is to be seene in their decretall Epistles) haue ever chalenged this right of Supremacy ouer the whole Church, as the successours of S. Peter: and that the very Patriarkes and principall Prelates, euen of the East Church (who were likelyest to haue resisted if they had seene any cause vvhy) haue from the very beginning of the free practise of Ecclesiasticall iurisdiction, acknowledged and confessed the same, and that finally the greatest, vviseest, and best Emperours of both the Latin and Greeke Church, haue (as you haue heard before) declared the same right to appertayne vnto the said Roman Sea, the matter cannot be but cleare enough to all that list not to remayne vvranglers, vvhere the right of the Supremacy resteth.

OF THE EFFICACY OF THE SACRAMENTS.

OF A CONSENT.

M. PERKINS Page 295.

He first conclusion. *We teach and beleeue that the Sacraments are signes to represent Christ with his benefits to vs.*

The second conclusion. *We teach further, that the Sacraments are indeed instruments, whereby God offereth and giveth the fore-said benefits to vs.*

THE DIFFERENCE.

THe Catholikes teach, that the Sacraments are true and proper instruments all causes, which being moued by God thererunto, doe produce and giue grace to the worthy receiuer. Euen as the penne doth make the letter, or as the axe doth cut the wood, being thereto applyed by the workeman: so (for example) doth the Sacrament of baptisme wash away the sinnes of the baptised, bring by God thereto ordayned, and rightly vsed by the Minister. But M. PERKINS holdeth, that the Sacraments haue no operation to that effect of forgiveness of sinnes, but are only outward meanes, which being applyed vnto the party, God of himselfe doth

doth immediately purge him from sinne, and not by meanes of the Sacraments: Again, *Whereas we require a fit disposition in the receiuer to make him capable of the grace presented, and exhibited vnto him, by the Sacrament; He holdeth, that all the vertue of the Sacrament consisteth in the receiuer, Who beholding those signes from God in the hands of the Minister, must conceiue and imagine: First, that God himselfe by his owne mouth, doth promise him generally and by name, remission of his sinnes, the signe and pledge whereof, is that Sacrament; which the minde considering reasoneth thus: be that vseth the elements aright, in faith and repentance, shall receiue grace thereby; but I vse the elements aright, therefore shall I receiue from God increase of grace. Thus then faith is confirmed, not by the worke done, but by a kinde of reasoning; the prooue whereof is borrowed from the elements, being signes and pledges of Gods mercy.*

Contrarylie vve hold, that the Sacrament it selfe conferreth and doth giue great grace, so that there be no impediment or let of it; by reason of the receiuers euill disposition. Now if the receiuer cometh thoroughly vvell prepared with great humility, charity, and attention, he then ouer and besides the ordinary grace of the Sacrament, shall receiue more grace according vnto the measure of his owne preparation.

Lastly, whereas we teach the very grace of justification to be giuen in some Sacraments, as in Baptisme and Penance, *M. PER. saith no, because A man of yeares must first beleue, and be justified, before he can be a meete partaker of any Sacrament.* But vvhath vwill he then say vnto Infants? must not they receiue the grace of justification by Baptisme, before they haue wit to beleue, and to reason in such sort as he prescribeth?

Before I come vnto the arguments of either party, I thought fit to giue the reader to vnderstand, that whether the Sacraments be true phisicall instruments of grace or no, is not a matter of faith, as *Cardinall Bellarmine* declareth; so we hold them to be true morall causes of the same grace: to which *M. PER.* yeelded his consent; wherefore I will not be long in this question. Secondly to perceiue well the state of the question, you must obserue what difference there is betweene a *phisicall* and *morall* instrument. That then may be called a *morall instrument*, vvhich moueth the principall agent to doe any thing; albeit he vse not that thing it selfe as a meane to doe it vvitually: so that if God be effectually moved to bestowe grace vpon him that receiueh a Sacrament, by the sight of the Sacrament, though he giue not the grace by the vvorke of the Sacrament, but immediately from him selfe, the Sacrament is the morall meane of the same grace; but it cannot be called the *phisicall* or *naturall instrument* of that grace, vntlesse God doe vse and apply the Sacrament it selfe, as the meane and instrument to conuey the same grace into the soule of the receiuer.

Nowe,

Nowe, vve hold it more agreable with the word of God and sentences of the holy Fathers, and more for the dignity of the Sacraments themselves, to say that God by them as by true naturall instruments, doth conuay his graces into our soule : M. PERKINS goeth about to proue the contrary, thus.

The word preached, and the Sacraments doe differ in the manner of giuing Christ vnto vs, because the word worketh by the eare, and the Sacraments by the eye: otherwise, for the giuing it selfe they differ not. Christ saying, that in the very word is eaten his owne flesh: and what can be said more of the Lordes supper? Augustine saith, that beleeuers are partakers of the body and blood in baptisme: so saith Hierome to Eudibia. Nowe vpon this it followeth, that seing the worke done in the word preached, conferreth not grace; neither doth the worke done in the Sacrament conferre grace.

*Serm. ad
Infant.*

I answer that his owne first word must stand, wherein he said that the word preached and the Sacraments doe differ in the manner of giuing vs Christs grace: for preaching doth by perswasion drawe vs vnto grace and goodnesse; but the Sacraments as conduite-pipes, doe take and deriue grace from Christs passion, and conuay it into the soules of all them, who doe not stoppe vp those diuine conduits by their owne default, and want of due preparation. To his idle and ill shapen confirmation I answer, that Christs body may be eaten two vvayes: either really as in the blessed Sacrament; or else spiritually, by beleeuing in Christ and being incorporate into his mysticall body: and in this second sort Infants in baptisme, and all true beleeuers doe eate the body of Christ. But howe this proueth that the vvord and the Sacraments doe giue grace after the same manner, is there any man that can tell?

His second reason: *I baptise you with water to repentance, but he that cometh after me shall baptise you with the holy Ghost and with fire. Hence (saith M PER.) it is manifest, that grace proceedeth not from any act of the Sacrament: for Iohn though he doe not disioyne himselfe and his action from Christ, and the action of the spirit; yet doth he distinguish them plainly in number, persons, and effect.*

*Math. 3.
vers. 11.*

Answer. He that can, let him pike some English out of this, and shewe howe it maketh for M. PERKINS. But to the purpose: I answer, that S. Iohn there doth put a playne difference betwene his owne baptisme, and the baptisme of Christ, saying of his owne: *That it was the baptisme of water*, not giuing the holy Ghost, as the baptisme of Christ should doe, which also most of the Fathers both Greeke and Latin doe playnelie testifie, and the wordes of the text doe euidently confirme the same. Whence I reason thus: S. Iohns baptisme was such an instrument and meanes of

Mat. 1. grace, as M. PER. describeth (for there was a promise of remission of finnes, to him that receiued it with faith and repentance;) yet vvas it nothing comparable vnto Christes baptisme, vvvhich is now e only vsed; therefore Christes baptisme doth ouer and besides the representation of grace vvvhich was in S. Iohns baptisme, effectually conuay the same grace of the holy Ghost into our soules, by the very applying of it to vs; so that this worthy argument of his, proceedeth wholly against himselfe.

1. Cor. 3. vers. 7. He goeth forward and saith, *That Paul who trauncyled of the Galatians, and began them by the Gospell, saith of himselfe: that he is not any thing, not only as he was a man, but as he was a faithfull Apostle, thereby excluding the whole euangelicall Ministry, from the least part of diuine operation or efficacy in conferring grace.*

Answer. This is nothing to the purpose, for S. Paul speaketh there of preaching the Gospell; and we treat here of ministring the Sacraments. Preaching (as hath beene said) doth not conferre grace of it selfe, but by perswasion; no more doth the preacher, and so may be said to be nothing in that worke of producing grace and faith in the hearer: but the Sacraments conferring grace, he that administreth the Sacrament, doth really concur as an instrument of producing the same grace. Moreover, such an instrument may be said to be nothing, because they themselues with all their endowments can doe nothing in that matter, vnlesse they be thereunto applyed and moued by the principall agent, vvvhich is God: as a penne, or other instrument be it neuer so good, can doe nothing of it selfe, and therefore may be said to be nothing.

M. PARKINS third reason: *The Angels, say the flesh of the soune of God haib not any quickning vertue from it selfe, but all his vertue is from the God-head: nowe if there be no efficacy in the flesh of Christ, but from the God-head, howe shall bodily actions about bodily elements conferre grace immediately?*

Answer. This is too too simple; for a base bodily thing may conuay grace immediately, as an instrument of God, when as the highest creature hath not power of it selfe to produce and conferre the same grace, as principall agent: as a meane subject by speciall commission and authority from the Prince, may haue power of life and death; which the greatest Peere in the realme hath not of his owne authority, without some priuiledge from the Prince.

Rom. 4. His fourth reason: *Paul standeth much vpon this, to proue that justification by faith is not conferred by the Sacraments; and gathereth it, because Abraham was first justified, and afterward receiued circumcision, the signe and seale of his righteousness. Nowe the generall condition of all Sacraments is one, and the same: and that baptisme succeedeth circumcision.*

Answer.

Answers. He mistaketh greatly *S. Pauls* discourse, which is nothing lesse then that he saith, but to proue that neither by the obseruation of *Moysses* lawe, nor yet by the morall carriage of the *Gentils* men vvere to be saued, but by faith in Christ, and obedience vnto his Gospell. Yea, he is so farre off from denying justification to be conferred by the Sacraments, that in the same epistle he teacheth vs to be justified by baptisme, saying: *We are buried together with Christ by baptisme into death, that as he is* Cap. 6.
risen againe from the dead, &c. so we may walke in newnesse of life. vers. 4. Again, if Baptisme be but a signe and seale of righteousnesse, how commeth the infant (that cannot for lacke of discretion beleue) to that righteousness, whereof Baptisme is the seale? *Abraham* in deede was justified before he vvas circumcised, because he vvas aboue 70. yeares old before he heard of any circumcision; but thence it followeth not, that the infants (circumcised at eight dayes old) vvere justified before they vvere circumcised. And so it may be, that *Cornelius* the Italian Captayne was justified, before he heard a word of the Sacrament of baptisme, but that is nothing to proue or disproue the ordinary vworking of the Sacraments; for before the lawfull publication of any lawe, no man is bound to obserue that lawe: so that *Abraham* before he had heard of circumcision, and *Cornelius* knowing nothing of Baptisme, were not bound to them, but had other meanes of justification according to Gods vwill; and afterward receiued those Sacraments in obedience to God, both in testimony of their former righteousnesse, and to increase the same grace. Hence it doth not followe, but that the ordinary vworking of both circumcision and baptisme in infants, vvas and is, to purge them from originall sinne, and to powre the grace of justification into their soules. But let vs admit al to be true which he saith, yet this argument helpeth not the maine point which he is to proue, to wit; that the Sacraments doe not produce grace into our soules: for albeit they produced not the first justifying grace, as the Sacrament of the Alrar and some others doe not; yet they may truly produce and worke in vs an increase of Gods grace, and so be true physicall instrumentall causes of grace, according as the *Catholikes* hold. Consequently, you may iudge vwhat a pithy reason his fourth is, vvhich may be answered foure manner of wayes.

His fifth is the judgement of the Church. *Basil*: *If there be any grace* De spiritu
in the water, it is not from the nature of the water, but from the presence of sancto 35.
the spirit.

Could any man haue produced a vvitness to speake more formally against himselfe? *M PER.* holdeth, that there commeth no vertue from the water to sanctifie the soule: *S. Basil* (the fore-man of his quest) aver-

reth, that grace cometh from the water, and is in the water: marry, that grace the water hath nor of his owne nature, but from the spirit of God there present.

In 14. His second authour. *Hierome* saith: *Man giueth water, and God giueth*
Esaie. *the holy Ghost.*

This is true, but whether God giueth that grace by the ministry of the man, and ineanes of the Sacrament, *S. Hierome* in that place saith neither yea nor no; and therefore his testimony helpeth not *M. PER.* cause.
Ad Occa- But in his 83. Epistle he doth at large declare, what efficacy baptisme and
num. the water sanctified in Christ hath.

Traitt. 80. *Augustine* said, *Water toucheth the body, and washeth the hart.*

in Iohan. Answer. His wordes are: *What great force and vertue is this of water, that it toucheth the body and cleanseth the hart? can any thing be more cleare and forcible to ouerturne M. PERKINS position, then to say that the water of baptisme washeth and purifieth mans hart? this sentence scalded his lips, wherefore he would gladly shake and shifte it off by another place of the*
Traitt. 6. *same Father, where S. Augustine teacheth, That water sometimes significeth*
in epist. *the gifts of the holy Ghost.* Be it so: what then? doth it therefore signifie
Iohannis. *the holy Ghost in all places? or in that where he saith, That it toucheth the body and washeth the soule? it cannot be: for he speaketh of that water, with which first the body is washed, and that is not the holy Ghost, but natural water. But at least in the other place he doth not say out altogether, as much as he did in the first. True: and who is he that treating of one matter, that is very copious and large, but that sometime he handleth one point of it, sometimes another: here he discusseth one and the same thing more exactly, there more sleightly, as occasion serued? wherefore, it is no reason to say that in one place he said not so much of this matter, therefore when he spake more particularly of it in another, you must expound him by that place where he spake lesse of it. And thus much in answer vnto M. PERKINS reasons.*

• Ait. 22. Nowe to some fewe arguments for the *Catholike* party. He proposeth
vers. 17. one for vs, thus: *Remission of sinnes and saluation are ascribed to the Sacrament*
• Ephes. 5. *of baptisme; Be baptised and wash away thy sinne: Cleanse the Church;*
vers. 26. *by the laver of water in the word of life. He hath saved vs by the laver of regeneration:*
• Tit. 3. *The grace of God was giuen to Timothy, by the imposition of handes.*
vers. 5. Which phrase of cleansing, and sauing by the laver or bath of water, importeth no lesse then that by water, as a true physicall instrument, that
• 2. Tim. 1. grace of God was conuayed into the soules of the baptised; which may
vers. 6. be confirmed by many the like places, as where it is said: *Yullesse a man*
• Iob. 3. *be borne a new of water and the holy Ghost, where our regeneration and newe*
vers. 5. birth

birth is ascribed vnto the working of water; which were all very vnproper speeches, if they did import no more, then that when water is applyed vnto vs, then doth God immediately from himselfe and not by any meanes of the water, sanctifie vs: so that first we haue the Scripture for vs in his proper native signification.

M. PERKINS answereth, That saluation is ascribed vnto the Sacraments as to the word of God, that is: as they are instruments, so signify, seale, and exhibite to the beleeuing minde the fore-said benefites, but indeede the proper instrument whereby saluation is apprehended, is faith. And Sacraments are but props of faith, furthering saluation two wayes: First, because by their signification they helpe to nourish and preserue faith. Secondly, because they seale grace and saluation to vs; yea, God giueth grace and saluation vnto vs, vpon the use of them well: so that we beleue the word of promise made to the Sacrament, whereof they are seales. This his answer I haue put downe at large; that the iudicious reader may see, how many wordes he vseth, to answere not one word to purpose; for here is indeede an explication of their owne doctrine, but not any reason, why we should not take the wordes of holy Scripture before alleadged, according vnto the proper manner of the phrase, whereby they assigne water to be the reall meanes, and true instrument of our saluation: and this much of our first argument.

The second shall directly confute his answer, thus: If Sacraments doe worke like vnto the word of God preached, and only exhibite and seale vnto the beleeuing minde, the benefites by them promised; then he that cannot vnderstand such signes and promises, and hath not vvit to conceiue and beleue them, can in no case receiue any such Sacrament well and worthily (as if the word were preached neuer so perfectly vnto one of no capacity or vnderstanding, it would worke nothing with him, by reason of his want of vnderstanding:) but the Sacrament of baptisme and some others, giuen vnto them who haue not sufficient wit and reason to vnderstand the meaning of it, as (for example) vnto infants; yet doe neuertheless worke their regeneration and saluation: therefore, it is most manifest and euident, that the Sacraments of their owne proper force, as the instruments of God doe worke our saluation, vvithout the helpe of the receiuers faith. This is confirmed by the testimony of those auncient Fathers, who hold that one speciall cause why our Sauour would be baptised was, that by touching the water, he might giue it vertue to purge and cleanse vs from sinne: so witnesseth *S. Ambrose, Lib. 2. in Lucam 12. S. Gregory Nazianzene, Orations in sancta lumina. Chrysostome, Hom. 25. in iohannem. Venerable Bede, in 3. Luca.* Againe, it is the common opinion of the auncient Doctores, that the Sacraments are conduites to

convey the merits of Christs passion into our soules; yea, are said to haue flowed out of Christs side opened on the Crosse: they therefore doubted not but that they had a spirituall vertue in them, to cleanse and sanctifie our mindes. But let vs heare some fewe of them in formall tearmes deliuering the same doctrine vvhich vve teach: you haue heard already *S. Basil* and *S. Augustine*, cited by *M. PERKINS*.

Gregory Nyssene, speaking of *Arons* rodde, and such like thinges by
 • *Ovat. de* which miracles were wrought, saith: • And all these thinges being without
 Baptismo. fence and life, yet hauing receiued vertue from God, were meanes of great miracles: enen so, water being nothing but water, hauing receiued the beaueuly blessing, doth reuolue a man into a spirituall regeneration. And further, That as seede is the cause of carnall generation: so water that is blessed, is the instrumentall cause of mans regeneration and illumination.

• *Hom. 25* *S. Chrysostome*. • That which the vombe is to the infant, that is water vnto
 in Ioban. the faithfull: for in water we are formed and made.

• *Lib. 2.* *S. Cyril of Alexandria*. • Enen as water being beate with fire, doth burne
 in Ioban. like fire it selfe: enen so, water wherewith the body is sprinkled in baptisme, by
 cap. 42. the working of the holy Ghost is reformed, and raysed vp to a diuine power and vertue.

• *Lib. de* *Tertullian*. • Of old, water gaue life, that is, water brought forth lining
 Baptismo. creatures; that is be not strange, that water in baptisme knowe howe to giue life.

• *Lib. 2. de* *S. Ambrose*. • Is seemed impossible that water should wash away sinne:
 Penitencia cap. 2. and Naaman the Syrian did not beleue that his leprosie could be washed away with water; but God hath made possible, that which was impossible, who hath bestowed so great grace vpon vs.

• *Lib. 7.* *S. Silvester* (as *Nycephorus* hath recorded) speaketh thus of baptisme:
 dyfitor. • This water hauing receiued by the innocation of the blessed Trinity, beaueuly
 cap. 33. vertue; enen as it washeth the body without, so doth it within cleanse the soule from filth and corruption, and make it brighter then the Sunne-brames. So that it is most conformable both vnto the holy Scriptures, and the ancient Fathers, to affirme and hold, that the Sacraments do really contayne and convey the graces of God into our soules, as his true and proper instruments.



M. PERKINS Page 305.

Here followeth a Chapter, which for the most part doth nothing but repeate points of doctrine, which hath beene particularly handled in the questions of Iustification, Satisfaction, and Merits, and about twenty times touched by the vway in his booke; therefore a tedious and loathsome thing it is to me here againe to heare of them: yet, because the man thinketh that in these points the principall glory of the newe Gospell consisteth, and that therefore they are alwayes to be inculcated in season and out of season, I vwill briefly runne them once more ouer, shewing (as he doth) only vvherein we differ, without repeating the arguments, which are to be seene in their proper places.

To come to the matter he putteth downe five conclusions. The first conclusion. *The Catholikes teach into be the property of faith to beleene the whole word of God, and especially the redemption of mankind by Christ.*

M. PERKINS DIFFERENCE.

They beleene indeede all the written word of God, and more then all: for they beleene the bookes *Apocryphall*, and *vvritten Traditions*.

Answer. Touching *vvritten Traditions*, see that Chapter in the first part. M. PERKINS saith here, *Because they come to vs by the handes of men, they cannot come within the compasse of our faith.* Then I say vpon the same ground; the *vvritten word* cannot come within the compasse of our beleefe, because it also cometh vnto vs by the handes of men. And as the Apostles and their Schollers are to be credited, when they deliuered the *vvritten word* vnto vs for Gods pure word: so are they to be beleeued, vvhen they taught the Church these poynts of Gods vvord *vvritten*, to be embraced as the true word of God, although not written, but committed to the hartes of the faithfull. And when we haue the testimony of auncient Councils, or of many holy Fathers, that these points of doctrine vvere by Tradition deliuered vnto the Church by the Apostles; vve as firmly beleeuue them, as if they were written in the holy Scriptures. For which bookes of Scripture be Canonically, vvich not; and what is the true meaning of hard places in Scripture, we knowe no other way of infallible certainty, then by the declaration of the *Catholike Church*: which we therefore aswell beleeuue, telling vs these thinges were deliuered from
the

Concil.
Carthag. 3.
cap. 47.

the Apostles by Tradition, as those things in writing. And that such credit is to be given to the *Catholike Church*, the Apostles Creede witnesseth; which biddeth vs beleeue the *Catholike Church*. Nowe touching those bookes of holy Scripture, vvhich vvere some hundreth yeares after Christ doubted off by some of the auncient Fathers, vvhether they were Canonically or no, thus we say: That albeit it were vndermined by the Church vntill *S. Augustine* time, vvhether they were Canonically or no, and so were by diuers auncient Fathers, though not condemned as Apocryphall, yet not comprehended vvithin the Canon of assured Scriptures: notwithstanding, that matter being in a Councell holden at *Carthage* (where among many other learned Bishops *S. Augustine* was present) thoroughly debated, those bookes doubted off before, were found by the holy Ghost and them, to be true Canonically Scripture; and afterward vvere by the first generall Councell (that confirmed this Councell holden at *Carthage*) declared and delivered to the whole Church for Canonically. Nowe, as we received at the first the other bookes of Canonically Scripture, on the credit of the *Catholike Church*: euen so ought vve to doe these, theee hauing declared them to be such; yea, the *Protestants* themselves haue admitted many bookes of the newe Testament, vvhich vvere doubted off for three hundred yeares after Christ: why then doe they not as vvell receiue them of the old? The difference betwixt vs is, that they only of passion and private fancy admit these, and reject those: vvhereas vve of obedience relying vpon the iudgement of the vvhole Church, admit those bookes for Canonically, which the *Catholike Church* hath declared for such. And thus much of the first conclusion.

Nowe to the second, touching saluation by Christ alone, wherein the *Protestants* either cannot vnderstand, or will not report our doctrine aright. We confesse that Christ Iesus hath merited the redemption and saluation of all mankind; yet say we further, that nor one man is saved through Christ, vnlesse he for his owne part first beleeue in Christ, if he be of yeares, and be content to doe all those things that Christ hath commaunded vs to doe: so that to saluation two things are required, the first and principall is Christes mediation, the second is the applying of Christes mediation and merits vnto vs; vvithout this latter, the former will stand no man in steede. Nowe to be made partaker of Christes merits, we must not only beleeue in him as the *Protestants* teach, but also keepe his commandments, and by good workes deserue heauen; otherwise according to Christes decree, we shall neuer come thither, as in the question of Merits hath bene plentifully proued out of the holy scriptures: so we teach then, that besides Christes sufferings and merits we must haue some of our owne,

owne, or else vve shall neuer be partakers of Christes . . .

And M. PERKINS cannot be excused from a vvilfull corruption of Gods word, when he affirmeth *S. Paul* to say; *We are not saved by such workes as God hath ordained men regenerated to walke in*: for those be not the wordes of the text, but his peeuiſh construction, *S. Paul* putting a playne distinction betweene *workes that we are not saved by, and workes that we must walke in*; calling these later *good workes*, and the other barely *workes*. To the other text I say, that we haue no righteousness of our owne strength, or by the vertue of *Moses* lawe; but through the mercy of God, and Christes merits, we haue true righteousness giuen vs by baptisme. Christ indeede by himselfe and his owne sufferings, not by sacrifice of Goates or Calues, hath meritoriously washed away our sinnes, that is: deserued of God that they should be washed away; but formally he hath washed away our sinnes by infusion of Christian righteousness into our soules. He that will see more of this, let him reade the question of Iustification. And where as M. PER. saith, that all grace of God powred into our hartes, is by the corruption of our hartes defiled; he little knoweth the vertue of Gods grace, vvhich so cleanseth and purifieth our hart and soule, that it maketh it whiter then snow, the temple of the holy Ghost, sanctified and apt to all good workes; as the word of God witnesseth.

Psal. 50.

1. Cor. 6.

2. Tim. 2.

vers. 21.

The third conclusion is about *Christes imputative justice*: vve hold that no man is formally justified by that justice which is in Christ, which is infinite, and vould make vs as just as Christ himselfe is; but that God through Christes merits, doth bestowe vpon euery righteous man a certayne measure of justice, vvhewith his soule being purged from sinne, and adorned with all honesty, fit for his degree and calling, is made righteous in Gods sight, and worthy of the Kingdome of heauen.

M. PERKINS holdeth, that *Euery just man hath faith created in his hart, whereby he layeth band on Christes justice, and drawing that to himselfe, maketh it his owne*. He proueth it by these wordes of the Apostle: *Christ is made vnto vs of God, wisdom, Righteousnesse, Sanctification, and Redemption*.

1. Cor. 1.

vers. 30.

I answer, that Christ is in that place so made our righteousness, as he is made our wisdom: nowe no man holdeth that he is made our wisdom by imputation, therefore is he not our righteousness by imputation. The Apostles meaning is, that Christ is the procurer and meritorious cause of both our wisdom and justice, and of whatsoeuer other spirituall gifts we enjoy. And this righteousness which God bestoweth on vs in this life, is sufficient to enable vs to keepe Gods lawe, (as I haue proued in severall questions before) and to make vs worthy of life euermlasting.

The fourth conclusion: *Catholikes hold it the surest course, to put their*
b j.

trust

trust in the mercy of God and merits of Christ for their saluation: yet in sobriety they may haue confidence both in their owne merittes, and in other good mens prayers.

That is, because God sauech none of yeares, who doe not merit life eueralsting by vsing his grace well: therefore a vertuous honest man, may haue some confidence in the good course of his life. Marry, because we are not throughly assured of our owne good workes past, neither can we tell howe long we shall perseuer in that Godly course of life: therefore, yve rather stand in feare, when we consider our owne vvorkes, and our whole confidence is in the mercies of God, vvho for Christes sake calleth most vnworthy creatures to his grace, and doth neuer forsake any endeavouring to continue in his seruice. Neyther doth that visitation of the sicke in the Dutch tongue, found in a dusty corner, any whit helpe them: for we teach all (especially notorious sinners that vvalowe in sinne vntill their dying day, such as it seemeth that visite was made for) to trust, not in their owne naughtinesse or little goodnes, vvho haue a hundreth times more euill then good in them; but in the infinite mercy of God and inestimable merittes of our Saniours death and passion: vvllch letteth not but that a good man may haue some confidence in his owne merittes, and in the prayer of Saints. And M PER. considereth little what he saith, vvhen he affirmeth, *That we make that our God, in which we put our trust*: for albeit vve must trust only in God, as in the author of all good thinges; yet may vve trust in diuers other thinges, as in the meanes of our saluation. Doe not the Protestants trust in Christes passion? and yet I hope they made not his passion their God. Haue they not a confidence and trust in their liuely faith? yes, I varrant you, or else they would not be farre from desperation: so notwithstanding his vaine babling, *Catholikes* vvell grounded in vertue, may haue some confidence in their owne good deedes, and in the prayer of Saints, as orderly meanes to attayne vnto saluation, albeit vve trust in God only, as in the authour of it.

The first and last conclusion, *That we must not only beleene in generall, the promises of life eueralsting, but apply them to vs in particular by hope.* M. PER. somewhat faintly excepteth against this, and saith: *That by faith we must assure our selues of our saluation present, and by hope continue the certainty of it.* Marry, he addeth further, *That they teach not that every man lining within the precincts of their Church, is certayne of his saluation by faith; but that he ought first to be, and must endeavour to attayne thereto.*

Why then, that man hath not the faith of Protestants, vvllch cannot but apply vnto themselves in particular the promises of life eueralsting; and that as the nature of faith requireth, without all staggering & doubt:

but

but to sowe pillowes, and to lay them vnder poore deceiued mens el-
bowes he sometimes saith; that he requireth not such certainerie of salua-
tion; yet in the conclusion of this very Chapeer he forgetting himselfe so
quickly, saith: *That we abolish the substance of faith, namely in denying the
particular certayne application of Christ crucified, and his benefits vnto our sclaer.*
A worthy authour, that can no better agree with himselfe.

OF REPENTANCE.

OVR CONSENT.

M. PERKINS Page 316.

THe first conclusion. Repentance is the conuersion of a sinner, which
is twofold, passive and active: passive is an action of God, whereby he
conuerterh a sinner. Active is an action whereby the sinner once turn-
ed by God, turneth himselfe and doth good workes, as the fruit there
of: of this later the question is.

The second conclusion. That repentance standeth specially for prattise, in
contrition of hart, confession of mouth, and satisfaction in worke or deeds. There
betwixt sortes of contrition; one, when a man is sorrowfull for feare only of hell, and
other punishments in this life: this he calleth *legall*, though in the state of the
lawe there was most perfect contrition in some: The other *Euangelicall*,
when one is grieved for his sinnes, not so much for feare of hell, as because he hath
offended so good and mercifull a God; which is alwayes necessary. Secondly,
we hold confession necessary to be made, first to God, then publickly to the congre-
gation, if any man be excommunicate for any crime. Thirdly, To our neighbour,
when we haue offended and wronged him. Lastly, In all true repentance there
must be satisfaction made: First to God, by intreating him to accept of Christes sa-
tisfaction for our sinnes. Secondly, to the Church for publicke offences, in humilia-
tion to testifie the truth of our repentance. Thirdly, satisfaction is to be made to
our neighbour, because if he be wronged, he must haue recompence and restitu-
tion made.

The third conclusion. That in repentance, we are to bring forth outward
fruits, worthy amendment of life: whereof the principall is, to endeaour day
and night by Gods grace to leaue and renounce al and euery sinne, and in all thinges
to doe the will of God.

THE DIFFERENCE.

WE dissent not from the Church of Rome in the doctrine of repentance in selfe, but in the abuses thereof: first in generall, because they beginne repentance part of the holy Ghost, and part of themselves, by the power of their free will helped by the holy Ghost; whereas Paul ascribeth it wholly unto God, proving
 2. Tim. 2. if God at any time will giue them repentance, &c.
 vers. 15.

Answer. Of this point hath bene spoken in the questions of Free-vvill, and of Iustification: and here M. PERKINS answereth and confuteth himselfe sufficiently, when he maketh as a *passive* repentance, by which God turneth our hartes to him; so an *active*, vvhereby a man first moued by God, turneth himselfe to God: so that by his owne doctrine, the free-will of man helped by the holy Ghost, concurrerh to the first act of repentance. And where he saith, that the sinner was before dead, and therefore could not moue any part towards repentance: we answered, that the grace of God rayfing him to repentance, doth quicken him and enable him to doe that good worke.

The second abuse of mistaking of penance, for the correction only of notorious offenders, is a fable.

The third abuse (saith M. PERKINS) is, that we make repentance not only a vertue, but also a Sacrament; whereas for a thousand yeares after Christ, it was not reckoned among the Sacraments. Yea, it seemeth that Lombard was one of the first, that called it a Sacrament: and the Schoole-men after him disputed of the matter and forme of this Sacrament, not able any of them certainly to define, what should be the outward element of it.

Answer. I am sorry to see the man so carelesse of his credit: what doe schoole-men doubt of this Sacrament it selfe? or of either matter or forme of it? or are they not yet agreed what should be the outward element or visible signe of it? He needeth not feare to avouch any thing, that wil not blush at such a palpable vntruth: for not only the Councell of Trent, but long before it the Council of Florence, in the instruction of the *Armenians* doth teach, the actes of the Penitent (to wit, contrition and confession) to be the element or materiall part of it; and the absolution of the Priest, the formall. The same aboue three hundred yeares past, taught the Prince of schoole-men *S. Thomas of Aquine*, Richard, *Durand*, and diuers others vpon the fourth of the sentences, the fourteenth distinction, and now is the common opinion of al men: so that this was a lie in graine. No more truth hath the former part of his wordes: that Repentance for a thousand yeares after Christ, was not reckoned among the Sacraments. For *Victor Castennensis* who liued a thousand yeares past, doth in expresse

termes

ted and deliuered vnto vs this Sacrament of Penance; viz. When breathing
 Job. 20. vpon his Disciples, he bid them receive the holy Ghost; and said, that whose sinnes
 vers. 23. sould be remitted on earth, should be remitted in heauen. Whence we prove
 that as there should be sinners in the Church, so men indued with power
 to absolve them from their sinne: and because they are not to absolve any
 that desire not to be absolved, the party must in humble sort request ab-
 solution, and declare from what sinnes he desireth to be absolved; for
 what wise man will absolve one from he cannot tell what, and not know-
 ing whether any restitution be to be made or no? Wherefore, the party
 humbly confessing his fault, and the Priest absolving of him in a religious
 manner, thereby to magnifie God by the due dispensation of his gifts be-
 flowed on men; there must needs be a visible signe of gract of justifica-
 tion, which is at the same time conferred: so that euen after the defini-
 tion of the Protestants, it is a true Sacrament; for there is a religious cere-
 mony instituted by Christ, that hath a promise of justifying grace an-
 nexed to it. And consequently so wide is that from truth, that within a
 thousand yeares after Christ repentance was not accounted a Sacrament,
 that euen in Christes owne dayes, and by himselfe it was instituted a Sa-
 crament.

M. PARKINS objecteth for vs; It will be said that remission of sinnes,
 and life everlasting are promised to repentance: and answereth; That it is not to
 the worke of repentance, but to the person which repenteth, and that not for his
 worke of repentance, but for the meritis of Christ applyed vnto him by faith.

Reply. When there is no mention made of faith, but only of repen-
 tance, to attribute all to faith and nothing to repentance, is a very extraua-
 gant glosse; specially he doing it of his owne authority, without warrant
 eyther of reason or of any authour: and thus much of the abuses (for-
 sooth) of repentance in generall. Nowe to the particular, about Con-
 trition, Confession, and Satisfaction.

The first abuse concerning contrition is, that the Catholikes teach that it must
 be sufficient and perfect: they use to helpe the matter by a distinction, &c.

Or remarkable abuse, that Catholikes would haue contrition to be suf-
 ficient and perfect! If we would haue had it imperfect, and not fit to
 serue the turne, then loe we had hit the nayle on the head: what dotage
 is this? we say briefly concerning sorrowe for our sinnes past; first, that
 it ought to be the greatest that we can haue: for nothing is worthy to be
 so vehemently lamented, as that we haue deadly offended our creatour
 and redeemer, and are fallen from his grace, into the slavery of our most
 deadly enemy the Deuill; so that for this, as for the greatest euill that
 could befall vs, we are to be most sorrowfull. And this highest degree of

sorrowe

sorrowe is requisite in contrition, which thereby alone vve doe recover the grace of God: but vwhen Contrition is joynd vwith Confession, and is made a part of the Sacrament, then loe though it vvere not so great before as is otherwise requisite, it receiveth by vertue of participating with Christes grace in that Sacrament, the full measure of sorrowe, and so is made vp sufficient and perfect, vvhich M. P. *call*eth the first abuse of Contrition, but goeth not about to disprove it.

The second (as he saith) is, that we ascribe to Contrition, the merit of congruity.

Before he sticked not to say that vve made repentance the meritorious cause of remission of finnes, vvhich vvas a loude lie, because vve teach that no man can merit remission of his finnes: for no man can merit ought at Gods handes, vnlesse he first be in his grace and fauour, vvhich no sinner is; vvhetherfore we hold only, that repentance as faith, hope, and a purpose of amendment, be only good dispositions, making the man fit and apt to receiue the grace of justification, vvhich God freely of his infinite mercy without any desert of ours, bestoweth vpon vs only for Christes sake. That apt disposition, some men call merit of congruity, vvherein is no desert of the grace giuen, but only a man is made thereby more meete and better prepared to receiue such grace. Nowe mans merits doe so vvell agree and stand vwith Christes merits, that Christes order is, that none comming to the age of discretion, shall be partaker of his merits, vnlesse he by his owne merits doe make himselfe capable of them, as hath beene sufficiently proued before in the question of Merits.

The third abuse, That they make imperfect contrition or attrition arising of the feare of hell, to be good and profitable, and so they apply the saying of the Prophet, The feare of God is the beginning of wisdom. But (saith he) seruile feare of it selfe, is the way to eternall destruction, &c.

Reply. He vnderstandeth not what we say: we teach, that feare of being punished in hell fire, maketh euill men abstaine from sinning, and beginneth to put them in minde of Gods justice towards impenitent sinners; vvhewith many being strooken vwith the horror of that euerslasting torment, are moued to flie vnto God for mercy: and so that seruile feare becommeth profitable vnto them; first in that it cauleth them to abstaine from that vickednesse, vvhich they vwould otherwise haue committed; and then being helped with Gods grace, they beginne to turne vnto his mercy: and so feare of Gods punishments becometh vnto them the beginning of wisdom. Thus much in effect doth M. P. *himselfe* allowe of, and yet vwould seeme to confute it, his judgement is so slender:

Nowe

Nowe to the abuses concerning Confession.

The first abuse, *That we confesse our finnes to God in an vnknowne language.*

What, is there any language vnknowne to God? or doth he meane, that the vnlearned make their confession in *Latin*? which is impossible for a man that vnderstandeth not one *Latin* v word. He vvould say (I ghesse) that some of them begin their generall confession in *Latin*; but we speake here of every mans confession in particular: that general of the Churches ordinance, is commanded only to be vsed of them that are skilfull in the *Latin* tongue; all others may vie the *English*. *Withall* (saith he) *we require the ayde and intercession of dead men.* We beleue the Saints to be liuing, which if he doth not he blasphemeth. Touching the intercession of Saints I haue treated before. Nowe as we request the helpe of their prayers, so doe we acknowledge vnto them howe grievously vve haue offended, that they seing our humility and sorrowe for our finnes, may the more earnestly entreate for the remission of them. But let vs come vnto the principall point in controuersie about this matter, viz. *That we haue corrupted Canonick confession, by turning it into a priuate auricular confession, binding all men to confesse all their mortall finnes, with the circumstances that change the kinde of the sinne (as farre as they can remember) once every yeare at the least, and that to a Priest; vnto a Priest, vnto a Priest, vnto a Priest; but in the word of God there is no warrant for this confession, nor in the writings of orthodoxe antiquity for the space of many hundred yeares after Christ; as one of their owne side auoucheth: and he quoteth in the margin a man of small credit among vs Beatus Rhennus, for his authour.* Well let vs see a litle, vvhat warrant we haue in holy Scriptures and in the auncient Doctors, for confession of our faultes vnto a Priest.

*Iob. 20.
vers. 23.*

First it is evidently collected out of these wordes of our Sauour: *Receiue the holy Ghost, whose finnes yee doe forgiue in earth, they shall be forgiuen in heauen, and whose finnes yee doe retayne, they shall be retayned.* For giuing his Apostles power to remit and forgiue men their finnes, his meaning vvas not that they should pardon them whether they would or would not, or that they should absolve any other then such as vv ere contrite, and did humbly craue absolution: neyther should they absolue them from they knewe not of what, but that they should knowe vvhat, howe many and howe grievous their offences were, that they might be put to worthy penance, and receiue particular comfort and counsell for the amendment of their liues; or else they should be the most foolish iudges, that euer vv ere appointed vpon earth. Wherefore, seing that the Apostles had authority to forgiue finnes, and vv ere in discretion to admmister the same vnto penitent

penitent sinners; it must needes followe necessarily, that the penitent should confesse all his sinnes in particular vnto them: and that authority was to continue in the Church for ever, it being given to the Apostles for the due governing of the Church, and to the comfort of al sinners, which should neuer sayle to be vntill Christes last comming to judgement. They to defeat all this discourse, answer: *That Christ gave not his Apostles authority to pardon any mans sinnes, but only to declare that their sinnes were pardoned, if with true repentance and faith they receiued the preaching of the Gospel.* This interpretation first is repugnant to the text, vvhich in expresse tearmes hath, *Whose sinnes yee shall remitt or pardon, not vvhose sinnes yee shall declare to be remitted.* Secondly it hath, that *Whose sinnes yee shall forgive, they are forgiven,* to wit: euen then, when they remitt them, and not that they were remitted before; as he should haue said, if he had given them authority only to declare them to be remitted. Thirdly, the metaphor of keyes given vnto them, doth demonstrate that power was given them to absolve, and not to declare only they were absolved, because keyes are given to open or shut dores, and not to signifie that eyther the dores are already open, or shall be vpon condition. Lastly, the Ministers pronouncing of men absolved, should be very rash and frivolous if they doe not truly absolve them. For if he pronounce them absolutely to be absolved without good assurance of their faith & repentance, he should but lie: and if he doe pronounce them absolved conditionally if they beleue aright and be truly penitent, then vv ere his absolution in vaine; for it depending vpon their faith and repentance, and not vpon the Ministers pronouncing, it bringeth no further assurance then they had before: yea, they themselves being of the faithfull, could not be ignorant of so much before, to wit, that he was free from sinne, and needed not his absolution. Nowe that the Apostles then, and Bishops, and Priests their successours euer sithence, did truly absolve men from their sinnes, and were not (like to cryers) only proclaymers thereof, see first *S. Chrysostome*, who saith: *That such power was giuen here to men, which God would neuer giue to Angels.* who yet had power to pronounce saluation to penitent sinners. Secondly, *That Priests haue such power of binding and loosing ouer the soules, as Kings haue ouer their subjects bodies;* vvhich is truly to binde or to loose them, and not only to declare them bound or loosed. Thirdly, he saith expressly: *That the Priests among the Iewes had power to purge the leprosie, or rather to try whether they were purged from it or no;* but it is granted vnto our Priests, not only to discern whether the body be purged from leprosie or no, but playnely to purge our soules from the filth of sinne.

S. Ambrose in diuers places proueth directly against the *Nouatians*, that

Lib. 1. de *Christ gave power to Priests to remitt sinnes.* The Novatians denyed not but
 Penitent. that one might preach the Gospell vnto such sinners that were relapsed;
 c. 2. & 7. and promise them pardon too if they repented; but would not haue the
 Priests to reconcile them vnto the Church by the Sacrament of Penance; they
 denying that Priests had any such power ouer such sinners, but that they
 must leaue them to God alone: vvhich the holy Doctor confuteth by
 these places of Scripture, *Math. 16. vers. 19. & cap. 18. vers. 18. Job. 20.*
vers. 23. Whatsoeuer yee forgive in earth, shall be forgiven in heauen.

Epist. ad *S. Hierome saith: God forbidde, that I should speake any euill of them, who*
 Heliodor. *succeeding in the Apostolike degree, doe with their sacred mouth make the body of*
Christ, and by whome we are made Christians: who hauing the keyes of the King-
dome of heauen, doe in a certayne manner iudge before the day of iudgement.

Lib. 20. de *S. Augustine doth define in these wordes (Whatsoeuer yee shall binde vpon*
 ciuit. c. 9. *earth, shall be bound in heauen) that authority is given vnto the rulers of the Church*
to iudge in spirituall causes, and not only to declare.

Hom. 62. *S. Gregory vpon these vvordes, Whose sinnes yee forgive, &c. Behold*
 in Euang. *(saith he) the Apostles are not only made secure of themselves, but haue power gi-*
uen them to release other mens bandes; and doe obtayne a prerogative of the beaui-
ty iudgement, that in Gods steede they may forgive to sinners their sinnes, and binde
some others: and truly the Bishops now doe bold the same place in the Church;
they receiue authority to binde and to loose. &c. By this you may see in part,
vwith what fore-head M. PERRINUS affirmed, that for a thousand yeares
after Christ there was no mention of the Sacrament of Penance: and
more you shall see shortly, if that first I shall note out of the Scripture it
selfe, both the acknowledgement of receite of that power to reconcile
and absolue; and the practise and commandment of confession.

2. Cor. 5. *S. Paul*
 vers. 18. *acknowledgeth and declareth; that God had given vnto them the mini-*
 & 20. *stry of reconciliation: and addeth, that they be Gods Legates, and therefore ex-*
horteth them to be reconciled: but they that besent Ambassadors vwith full
commission to reconcile men vnto their Prince, must knowe both howe
griuously they haue offended, and what recompence they are willing to
make; vvhich must needes be by their owne confession. Nowe for the

Act. 19. *practise of confession by the first Christians, it is recorded: That many of*
 vers. 18. *the faithfull came confessing, and declaring their deedes: and many that had fol-*
 & 19. *lowed curious ailes, brought their bookes and burned them in the presence of alab-*
rest. Note here both particular confession made vnto S. Paul of the seue-
rall deedes and factes, and not in generall: that they vvvere sinners as the
very vvordes doe witnesse, Confessing their deedes, that is; vvhich they had
done in particular. And againe, howe should he haue knowne their stu-
dy of curious bookes, if they had not told their sinnes in particular? some

Protestants

Protestants convinced by the text say, That they confessed some of their finnes in particular, but not all. But I mervaille how they came by the knowledge of that: for why should they confesse some more then others? and the vse of Scriptures is, by the naming of finnes indefinitely, to signifie all; as when we pray, *Forgive vs our finnes*, we meane all our finnes: and when it is said of Christ, *He shall saue his people from their finnes*, it is meant, that he shall saue them not from some of their finnes, but from all. Lastly, touching the commandement, *S. Iames doth charge vs, To confesse our finnes one to another*: vvhich ^a Origen, ^c S. Chrysostome, and ^d S. Augustine doe expound to be meant of particular confession to the Priest. And S. Bede vpon that place, saith: *In this sentence, that discretion is to be vsed, that for dayly and light offences we may confesse vnto such our equals, by whose prayers we trust to be helped: but the vncleanesse of the more grievous leper, we must (as it is in the lawe) lay open to the Priest; and according to his iudgement we must endeavour to be purged, so much and so long time as he shall command.*

Caluin saith, that S. Iames speaketh of such confession only, which euery one is to make vnto his brother, whome he hath offended; and confirmeth it, because it followeth in the text: *And pray one for another*. But that vvhich goeth before, of calling the Priest to the sicke-man to anoint him, doth rather argue, that it is spoken of confession to be made to the Priest, if the sicke-man remember any mortall finnes; for it is not enough to haue the Priest to pray for the sicke, and to anoint him, if the sicke be in state of mortall finnes: vnlesse he first confesse himselfe of them, he cannot be absolved from them; nor vvorthylic receiue Extreame Vnction. And as other such like places are expounded, as for example, *Vse hospitality one towards another; euery one as he hath receiued grace, ministering the same one toward another*: vvhich is not, lee the poore vse hospitality as well toward the rich, as the rich toward the poore; and the sicke cure the physician as vvell as the physician to cure the sicke. But *vse hospitality one toward another*, that is, those that be vvell able, towardes them that haue neede: euen so confesse one to another, that is, he that hath sinned, to him that hath authority to absolve him. Nowe lee vs heare howe auuncient this confession is, and vvhether it vvere heard off for a thousand yeares after Christ.

S. Irenaeus, vvhoe liued in the next age after the Apostles, maketh mention of certayne noble Women, whome Heretikes had pittifully abused: and saith; *That they comming to repentance made a confession of their faultes.* Terullian of the same age, reprehendeth some certayne, *Who more fearefull (as he speaketh) of their owne shame, then carefull of their saluation, put off their confessions from day to day: whome he likens to them who had*

^a Iac. 5.^{vers.} 16.^b Hom. 2.ⁱⁿ Leuiti-^{cum.}^c L. 3. de^{Sacerdot.}^d Lib. 50.^{Homiliar.}^{bon.} 32.^{ad}^{1. Pet.} 4.^{vers.} 9.^{Rom.} 12.^{vers.} 6.^{L. 1. 108}^{Hares.}^{cap.} 9.^{L. de}^{Penitent.}

diseases in their secret partes, and fearing to discover them to the physician, doe through their owne shamesfastnesse perishe. And in the end of the booke he saith: That this confession of faultes was appointed by our Lord himselfe.

Homil. 2. Origen. There is also a seasonable remission of finnes, though hard and laborious, which is by penance: when the sinner doth wash his head with his teares, and when he is not ashamed to confesse his shame to the Priest of our Lord, and so seek remedy, &c.

Lib. 3. E- S. Cyprian. When in lesser offences penance is to be done a just time, and
pist. 16. confession is to be made; his life being looked into who doth the penance, neither can he be admitted to come to the communion, before the Bishop or Clergy haue laid their bandes vpon him: how much more in these most grievous and exceeding great crimes, must all thinges be warylie and discretly obserued, according vnto our

Serm. 5. Lordes order and discipline? Againe, Of howe much greater faith and better feare
de lapsis. are they, who though they be not entangled with any crime of sacrifice or libell, yet because they thought of those offences, doe simply and sorrowfully confesse them selues turn of those thoughtes vnto the Priestes of God.

Serm. in S. Athanasius vpon these vvordes (Going into a Village yee shall finde a
ill a verba. Colt tyed) saith: Let vs examine our selues, whether the fetters of our finnes be loosed, that we may amend our liues; and if they be not yet loosed, let vs present our selues vnto the Disciples of IESVS. For they are present, that by authority

Matth. 18. which they haue receiued from our Saniour can loose you: for he said, Whatso-
verf. 18. ever yee binde vpon earth, shall be bound in heauen: and vwhatsoever
Iob. 20. yee loose on earth, shall be loosed in heauen. And whose finnes yee forgive, they are forgiven.

Regula. S. Basil. Of necessity must we confesse our finnes to them, vnto whom the di-
228. spensation of the mysteries of God is committed, that is to Priestes.

Oratione S. Gregory Nyssene. Doe thou confidently open to the Priest thy faultes,
in mulie- discover the secrets of thy hart, (as priny woundes) vnto the physician; and he
rem pec- will haue care both of thy honour, and of thy health.

catricem. S. Ambrose when he did heare men that came to him to receiue penance, and to confesse their faultes, as very many came to him therefore, he did so vweep that he constrayned them also to vweep, as vvinceth holy Paulinus in his life.

In cap. 10. S. Hierome. If that serpent the Denill haue bitten any man secretly, and
Ecclesiast. haue venimed him without the priuie of any man; if he that was strooken hold his peace and doe not penance, nor will confesse his wound vnto his Brother and Master, his Master that hath a tongue to cure and heale him, cannot easily helpe him: for if he that is sicke be ashamed to shew his wound vnto the physician, physician cannot cure that which he knoweth not. And vpon the 16. of S. Mathew he specifies those Masters that had tongues to heale, saying: So bere the Bishop

Bishop and Priestes doe eyther binde or loose, who according to their office hauing heard the variety of sinne, doth knowe who is to be bound, and who is to be absolved.

S. Augustine. Be sorrowfull before confession, but when thou hast confessed In psal.
leape for joy, enen then thou shalt be cured: the conscience of him that doth not 66.
goe to confession, hath gathered together corrupt matter, as imposthume is swelled
out, it vexeth him and giveth him no rest; the Physitions apply the leuitine of
wordes, and sometimes launce him, &c. Doe thou put thy selfe into the handes
of the Physiaon, confesse and let all that corrupt matter issue forth in confession,
and then rejoyce and be gladd, for the rest shall afterward be easily cured. That
Priests be these Physitions of soules he teacheth, Lib. 50. bomiliarum, bom.
12. Item tract. 49. super Ioban. Can. 2. in Psal 101. Tract. 22. in Ioban. &
bom. 49. Lib. 50. bom. Doe penance such as is done in the Church of Gods, let
no man say, I doe penance secretly, I doe it to God, God knoweth that I doe it
who doth pardon it. To whome he replyeth thus: Then in vayne was it said,
vvhatsoeuer yee loose in earth, shall be loosed in heauen: Therefore, to no
purpose were the keyes of beauen giuen to the Church; we make frustrate the Go-
spell of God, we make voyde the wordes of Christ; finally, we promise to our selues
that which he denyeth vs, &c. See howe playnely and formally he (so ma-
ny hundreth yeares before) hath confuted the Protestants shot-anker, and
only refuge of confessing their sinnes to God alone; and assureth vs, that
it is a most vayne excuse; and vwill not serue any mans turne; vvh en as
God himselfe hath set downe and decreed, that he will pardon no man of
his sinnes, vvh o doth not seeke absolution thereof from them to whome
he hath committed the charge of that matter, that is from Priestes. And
in right reason, can there be any better bridle vnto our corrupt nature,
then the very shame and bashfulnesse of confessing our secret faultes vnto
a learned, good, and graue man, such as a Confessor is or should be?
Againe, where true confession of sinnes is, there men vse the best means
that can be, to drive them from the custome of sinning: for besides the
particular sorrow which they haue of their sinnes, they must firmly pur-
pose neuer to returne to any kinde of sinne afterward; yea, they must ab-
stayne from all occasions alluring to sinne: so that no man (vving wel this
Sacrament of Confession) can dwell in malice, vsury, leachery, or any
state of sinne. Moreover, if they haue taken away the goodes or good
name of their neighbour, they are enjoined in confession presently to doe
their best to restore it backe againe. These and many other great com-
modities being the inseperable companions of priuate Confession, vve
Catholike doe attribute vnto the good vse thereof, the greatest Godhines
and deuotion that is amongst vs, And no maruaile, though our common

enemy doe so busily endeavour to withdrawe sinners from it, amplifying vnto them the indignity and shame of it: but if they would consider maturely, that dying in their sinnes for lacke of due confession, they shal be (to their vtter shame and confusion) made to confesse them all and euery one at the latter day, before God, all his Angels and Saints, the Deuill and all damned soules being also present; they would vndoubtedly make choise, rather to confesse their sinnes to some one vertuous Priest, vvhich will neuer reueale them, but in Christes name absolue and pardon them; then to leaue them to that dreadfull day of Gods just judgements, when besides the shame and confusion of them, no pardon is to be hoped for. And thus much touching Confession.

Lastly (saith M. PERKINS) *The abuse of satisfaction is, that they haue turned Canonically satisfaction, which was made to the congregation by open offenders, into a satisfaction of the justice of God, for the temporall punishment of their sinnes. Behold here a most horrible prophaneation of the whole Gospell.*

Answer. Behold here a most vngodly and fencelesse out-cry: what doth the whole sanctity of the Gospell consist only in the point of our satisfaction? it is too too absurd so to say. And howe knoweth he, that Canonically satisfaction was only or principally to satisfie the congregation? They that ordained of old those Canons of satisfaction, had a greater care to satisfie and appease the wrath of God justly incensed against such wicked offenders; then to satisfie men: but this prophane man very fondly dreameth, that they rather sought to please men then God. But of this matter there is a vvhole question in the former part: there he that vwill may see, howe all satisfactions are principally instituted to appease Gods wrath, and that they doe apply vnto vs the satisfactions of Christ; and make vs partakers of them; and are besides most convenient meanes to bridle out corrupt nature from all sorts of sinnes.

M. PERKINS to shewe that he was the same man in the end of his booke, as in the beginning; concludeth this part with a most palpable lie, to wit: *That Priests are not put to death in England for their religion; but for their treasons which they intend and enterprise.* Let their owne recordes be seene, whether very many of them haue not bene condemned, only because they are Priests, made after the auncient Roman manner, without laying vnto their charge any enterprise, eyther against the person of the Prince, or peace of the State. But what wil not a Minister auouch to disgrace poore Priests, vvhich doe neuerthelesse not only pray, but vwill be ready also to spend their blood for the conuersion of men of his sort; and for all others their deare country-men, by them most pittreously seduced.

Hitherto M. PERKINS hath handled pointes of religion, something like

Like a schoole-man : now like a pulpit-minister he goeth on with his texts and maketh such an vnlausory glasse vpon it, that it loathes me almost to looke on it : yet because he raketh and heapeth together all the most odious matter that he can deuise against vs, I will giue it the whippe, and ha- stily runne ouer it : thus he beginneth.

Secondly out of the same text (Go out of her my people) I gather, that the true Church of God is, and hath bene in the present Roman Church, as the corne in the heape of chaffe. For though Poperie ouerspread the face of the earth for many hundred yeares, yet, in the midst thereof, God reserved a people to him- selfe, that truly worshipped him, &c. And this will serue the turne to stoppe the mouths of Papists, who demand of vs where our Church was one hundred yeares agoe, before the dayes of Luther? We answere out of this text, that our Church hath bene euer since the dayes of the Apostles, and that in the very midst of the Popacy : but is first begonne to shew it selfe in Luthers time, an vniuersall Apo- stacy hauing bidden it before for many hundred yeares.

Answer. Here is a proper peece of doctrine, and proued as profound- ly. It is very ridiculous and absurd to say, that their Church was in the Church of Rome: for one that will be both of their Church & of the Roman, must beleue and professe not one or two, but more then twenty articles flat contradietory the one to the other, which is impossible. Can a man at once beleue the Pope to be head of the vniuersal Church, and with all sweare that he hath no authority in many Prouinces of it, but that all Ec- clesiasticall iurisdiction there belongeth to the Prince? or that Christs na- turall body, is really present in the Sacrament, and not really present? and that Saints are to be prayed vnto, and not to be prayed vnto? nothing is more eident, then that this cannot be: no more could the Protestants Church be in the Church of Rome. And if the Protestants would allowe them for theirs, who beleue most of the articles of the Roman faith con- trary to their owne doctrine, so that in some fewe points they doe agree and accord with them: yet the Church of Rome wil neuer take them for a- ny of her children; who doe not wholly and inuolably hold all the points of faith that she professeth, but renounceth them, and declareth them to be accursed: wherefore, no Protestants can be in the Church of Rome. But they say, That their Church lay hidde in the Roman, as corne in chaffe. Did it in deede lie in such obscurity, that none of them were to be seene or heard off? therefore it was no Church at all: for the most proper markes of the Church (according to their owne principles) are, *The true preaching of Gods word, and the sincere administration of the Sacraments.* Nowe, preachers of the vvord must be both seene and heard also; and they walked not inuisible (I hope) vvho ministred and receiued their Sacraments:

wherefore,

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wherefore, they must either graunt that their Church in that generall Apostacy was visible, or that it was no Church at all, as not hauing the inseparable markes of their Church, which are, *The true preaching of the word, and due administration of the Sacraments*. Again, if they had beene lively members of the true Church, how could they liue vnkowne in that great Apostacy? were they not bound in conscience, to haue made profession of their faith publicly? *S. Paul* saith yea: *With the heart we beleue vnto iustification*. *Rom. 10. vers. 10.* *But with the mouth confession is made of salvation*. And our Saviour saith: *Math. 10. vers. 33.* *He that shall deny me before men, I also will deny him, before my father which is in heauen*. If they were such crauens, as made more account of their owne ease and safety, then of the truth of their religion and glory of God; they were rather cockle sowed by the enemy among the good-seeds, then like *Math. 13. vers. 25.* vnto come hidden in chaffe. In vaine for them also vvas that voyce sent from heauen, and recorded by *S. Iohn* (which *M. P. E. R.* taketh for his text) *Goe out of her my people*; for these dastardly faint-hearted fellowes, would giue no care to it, but loued better to hide their heades in some musty corner, then with danger of their liues, to separate themselves from those abominations. If then there were any such false harted, dumbe, and deafe reprobates hidden among others, let the Protestants take them (if they please) for their worthy ancestors: But no reason in the world to call them the true Church of God, that had neither true loue of Gods honour nor of their neighbours good and conuersion, otherwise, they would not haue holden their peace, seing Gods holy name so miserably prophaned, as they thought. Thus much of *M. P. E. R.* position: now to his prooffe.

If any man ask them where their Church was before Luthers dayes, he answereth out of this text, (*Goe out of her my people*;) that it was ever since the Apostles dayes.

Let vs drawe this to some forme of argument, that it may appeare how it hangeth together: A voice from heauen cryed in *S. Iohns* dayes to the Church of Rome, *Goe out of Babilon*, that is, depart from the congregation of the wicked Heathens and Pagans: therefore the Protestants religion, hath beene ever since the Apostles dayes. Apply *Iohn Barber*, and thou shalt haue a newe paire of sizors for thy labour. Should not a man leese his labour to confute particularly such a fencelesse discourse? But yett a word to his next annotation vpon the text: *Demanding whether the Church of Rome, be a Church or no*? he answereth, *That (if it be so taken as in truth it is) is no Church at all*. His prooffes are, *That it is Babilon, that it peruerterth the true sense of the Scripture, and ouerturneth the inward baptisme*: all which I haue heretofore confuted. Here I will but demand, whether this assertion of his doth not vndermine and blowe vp his former? for if their hid-

den Church were no where but in the Roman, for nine hundred yeares together, and that Roman were no Church at all; then surely their Church was not at all, which had no being and existence but in the other, which was not at all. I may not here omit to note by the way vnto the gentle reader out of S. Augustine, Howe they robbe Christ of his glory and inheritance bought with his pretious blood, who hold that his Church failed, and was fled into corners. Yea, S. Hierome further affirmeth, That they make God subiect to the Deuill, and a poore miserable Christ, who hold that his body the Church may perish, or be so hidden that it cannot be heard off.

In illa ver
ba, ps. 85.
TV SO-
LVS DE-
VS MA-
GNVS.
Pag. 338.

Wherefore, omitting such impertinent stuffe, let vs come vnto those horrible crimes that he chargeth the Church of Rome withall. The first is no lesse then *Atheisme*, to vvhich I haue fully answered in the preface of this booke, wherefore I doe omit it here, & doe come to the second crime of Idolatry, Which (saith he) is as grosse among vs, as euer it was among the Heathens. See the foule mouth of a preacher: howe proueth he this? *Marry it is to be seene in two things: first they worship the Saints with religious worship, which is proper to God.* O most impudent! doe we make Saintes creators of heauen and earth, omnipotent, infinitely wise and good, or giue them any kinde of honour due vnto God only? see that question, and detest the sonnes of the Deuill, that blush not to auouch such monstrous lies.

But we make the blessed Virgin Mary a Mediator of redemption. Fie vpon such an impudent face: but we call her a Lady, a Queene: be it so. For so did Athanasius in *Euang. de sanctiss. Virg. Mar.* apply those wordes of the 44. Psalme, *The Queene standeth on thy right hand, in a golden vestment, &c.*

So did Gregory Nazianzene, in his Verses of her: For thus (saith he) O Queene, by the diuine fauour camest to me.

So did holy Efreem, in his Oration to her: all which liued within foure hundred yeares off Christ. To omit S. Chrysostomes Lyturgy, because they like it not. But what of this, *shee is a redeemer*? O fencelesse! that shee is called a Goddesse (as they did call the Queene Elizabeth then li-
uing) I reade not in any of the bookes quoted by him. A mediatrix of
intercession, our hope, our life, and the like, shee may be called in a good
sense; because we hope through the helpe of her most gracious prayers
to obayne the life of our soules: and so may it be said to her, *Prepare thou
glory for vs, defend vs from our enemies*, and such like, to wit, by the meanes
of her prayers. Again (saith he) their Idolatry is manifest, in that they wor-
ship God in, at, or before Images. Then are the Protestants also Idolaters,
because they worship God, in, or at the Churches; at, or before their

communion table. Whether we haue commandement or not for Images, maketh nothing to Idolatry; but whether we giue to Images the honour only due to God, which we doe not. Nowe to compare Images to adulterers, is to dooe; and deserueth no answere.

Thirdly (saith he) *their Idolatry passeth the Idolatry of the Heathens, in that they worship a breadden God, or Christ vnder the formes of bread and wine.*

O impious Atheist, and altogether vnworthy the name of a Christian! Is not Christ to be worshipped wheresoeuer he be? and that as wel vnder the formes of bread, as vnder the shape of a man? it is not the outward shape or shewe, that maketh Christ worthy of diuine worship: but the substance of his God-head there present though hidden. *But he is not there at all* saith he: vvhich to be most false, I haue proued in that question.

The third sinne is the maintaynance of adultery, first in the tollerating of the stewes.

Answer. It is one thing to tolerate an euil, another thing to maintaine it. God doth tolerate many euils, but maintayneth none: so the stewes in some hotte Countreyes are tollerated, to auoide a greater mischiefe; yet not maintayned but disgraced and punished, and diuers meanes vsed to perswade them that liue so viciously, to leaue and detest that vvicked kinde of life. As our state doth tolerate vsury, if it be vnder tenne in the hundreth: and yet we charge them not with maintaynance of vsury, but rather thinke it a politike deuise, by tollerating the lesse euil to auoyde a greater. Again, this is a point of ciuill pollicy, and no part of the *Cerbo-like* religion, which is in many Kingdomes wholly embraced, where there be no stewes tollerated. In some hotte Countreyes the ciuill Magistrate by experience findeth it better, to suffer some hot and incontinent lecherous companions to haue such a remedy, rather then to permit them to solicit their Wiues and Daughters to vvickednesse. I would to God that the wise saying of a most worthy Doctor were not fulfilled in our Countrey: *Take away the stewes, and fill all the City with adultery.* Is not the City of London vvell reformed (trowe you) by taking the stewes out of it? if the man had any fore-head, knowing howe their sweet Gospell hath infected both Court and Countrey vvith filthy and abhominable lechery, he would haue beene ashamed to reprehend them, who labour to breake the worser course of it; seing they cannot extinguish it altogether.

He saith secondly, *That our lawe alloweth marriage beyond the fourth degree, and by this meanes incest: for Annes the Aunt of Nicholas may be married vnto the child of Nicholas childes child, because shee is beyond the fourth degree.*

Behold the wisdom of this man: first vvhar yeaes shall *Anne* be off, before

before that child of the fourth generation after *Nicholas* her Nephewe, be marryageable? by that he be twenty yeares old, shee must be six-score or thereabout, and so a very fit match for that youth. Againe, it is but a supposed imagination of a rawe head, that the Aunt is in steede of a Mother vnto all that descend of her Brother. These good fellows that finde fault with vs, for allowing marriage beyond the fourth degree, doe themselves maintayne it in the very second; for brother and sisters children may and doe often marry together among them: vvhich was prohibited in *S. Augustines* dayes as a deformity, euen against the naturall shamefastnesse ingrafted in so neare of kinne. And *Gregory* the great being de-
Lib. 15. de
ciuis. 16.
 maunded at the first conuersion of the *English* to the faith, his opinion in this matter, answereth thus: That although a certaine earbly lawe permitted
Cap. 6. in-
ter. Aug.
ad Greg.
 brothers children to match together; yet (saith he) we haue by experience obserued, that issue proceeded not of such marriage: and the holy Scripture teacheth vs, that we may not reueale the turpitude of our kindred. Whence he concludeth, that euen those newly conuerted Christians (to whome he graunted as great fauour as he might) should wholly abstayne from marriage in the second degree: so that brethrens children marrying according to their new doctrine, contrary to the auncient Canons of the Church, doe liue in perpetual incest, and their children be no better then bastardes; it is they then that allowe incest, and not we. In another case, the Protestants by their doctrine and practise doe confirme and ratifie adultery: for the innocent party (for example the Husband) taking his Wife in adulterie, doth not only put her away by diuorſe, but may also marry another, his former wife yet liuing; vvhich to be playne adultery no meane a learned man then *S. Augustine*, twelue hundred yeares past hath most soundly proued, and that out of the expresse word of God: and therefore did he intitle that his treatise, *De adulterinis coniugijs, of adulterous marriages.*

The fourth sinne of Papists is magicks, sorcery, and witchcraft, in the consecration of their Host, and in making holy bread and holy water and such likes, and by driving out of the Devil by the signe of the crosse, by exorcismes and ringing of bells, &c. For these thinges haue no force eyther by their creation, or by any warrant out of the word.

Answer. If it be sorcery and witchcraft to consecrate the body of Christ (which is done by due pronounciation of Christs wordes) then was Christ the author of that sorcery, and he himselfe that first consecrated it, a sorcerer, which only to insinuate is most damnable. See what wicked enenies of Christ we haue vnder the habite of Ministers: and what a logger-headed lie is it, to say that we haue no warrant in Gods word for the blessing of bread, water, oyle, and such likes when *S. Paul* saith, That all

1. Tim. 4. thing are sanctified and made holy by the word of God and prayer. And if in the
 vers. 5. Old Testament, The sprinkling of the ashes of a calfe did sanctifie them on whom
 Heb. 9. it was cast: Why may not water with vs doe as much being hallowed by
 vers. 13. prayer, and making the signe of the crosse ouer it, by which we request
 God to blesse it through the vertue of Christs passion, expressed by the
 signe of the crosse? and hauing receiued such blessing, we vse it then more
 confidently to such purposes as they are blessed for; not doubting but
 that God will respect the prayers of his holy Church, and the good mea-
 ning of him that vscth them. And as for bells, they being dedicated to the
 seruice of God, for the assembling of his people together to worship him,
 and hauing many deuout prayers said ouer them to that purpose; we
 doubt not but that the very sound of them is terrible to the enemies of
 Iosue 6. God, as being the trumpets of his army. And as the walles of Hiericho fel
 vers. 5. flat to the earth at the sound of the Israelites trumpets and voices: so the
 furious vworking of the common enemy shall be abated, vwhen he heareth
 by the ringing of the bells, Gods people called together to joyne in pray-
 er against him.

The first sinne is perjury, which they maintayne, because they teach that a Pa-
 pist examined, may answer doubtfully against the intention of the examiner,
 framing another meaning to himselfe. As for example, when a man is asked;
 whether he said or heard Masse in such a place, though he did, he may say that he
 did not, and sweare to it, meaning he was not there to reueale it to him; whereas
 in the law of nature he that taketh an oath, should sweare according vnto the inten-
 tion of him that bath power to minister an oath, and that in truth, justice, and
 judgement: Let them cleare their doctrine from all defence of perjury, if they
 can.

Answer. If he had cited but one author, you should haue heard a ful
 satisfaction of this matter: The truth is, that swearing a truth in his mea-
 ning that sweareth it, although it be against the intention of him that mi-
 nistred the oath, may be lawfully vsed in two cases. The first, if he that
 ministred the oath, haue not sufficient authority to minister it. The se-
 cond, when hauing authority he asketh something beyond the order of
 lawe, and against justice; then he that sweareth is excused by the rule
 touched by Mr. PERK himselfe, because a man must sweare as in truth,
 so in justice, that is, to doe or say nothing against justice. And so when
 one enquireth after saying or hearing Masse; as of a haynous crime, to
 punish good Christians for it, the man is bound not to reueale it, as being
 against true justice; to make his neighbour punished for so holy a fact.

The sixth sinne is, that they reuerse many of Gods Commandments, making
 that not sinne which Gods word maketh a sinne: for example, If one steale some
 little

little thing that causeth no notable hurt, that is no mortall sinne; and a merry or officious lie is but a veniall sinne, &c. If *Catholikes* make stealing of thinges of smale value, and officious lies veniall sinnes; then M. PERKINS committeth herein a mortall sinne, in belying them so maliciously, as to as firme them to make that no sinne, which Gods word maketh a sinne: seeing that by his owne confession vve make them and such like, sinnes, though not so haynous because there is lesse malice in them. He goeth on lying, vwhen he affirmeth vs to say, that none is bound to salute his enemy: for we hold all men bound to salute their enemies, and to afford them all common duties of ciuillity; and though it be but a counsell to yeeld them the extraordinary offices of friendship, yet vve hold that it is much more Christian-like so to doe. As for rash judgement so daimeyly giuen without aduise ment, I see not howe it can be more then a veniall sinne: for the party considering better of the matter, changeth his opinion straight way, and so doth his neighbour no ywrong. And if it be the part of a wise man sometimes to dissemble, according vnto that saying of the wise: *Sapientia est loco dissimulare*; then surely is it better to dissemble and fayne holynesse, then wickednesse. As for painting of the face in a moderate and modest fashion, to amend the fauour, vwhen it is done without any euill end or purpose, and without scandall, I see not howe one can make any more of it, then a veniall sinne: but to daube the countenance so as some leude women doe, to allure men thereby to vnlawfull lust, is without doubt very damnable, and for no other is taken of *Catholikes*. Touching begging, let him name who holdeth it for vnlawfull to prohibite and forbidde it, if sufficient meanes be otherwise provided for the maintaynance of the poore, for I knowe none such. True it is, because the truth it selfe hath so said: *That we shall haue alwayes the poore among vs*. But who doubteth but that it is much better, to provide for them charitably in some cettayne places of aboade, then to suffer them to wander vp and downe idly, and to liue dissolutely, as the greater part of them are thought to doe. Moreover, no authour can be truly said to vphold or excuse blasphemy or swearing, though vwhen they deliver their opinions in schooles concerning that matter, they affirme that rash cholerike othes (not being vsuall) are no mortall sinnes, because they breake out in manner against a mans vill; choler for the time troubling and hindering the vse of reason.

Mat. 26.
vers. 11.

M. PERKINS doth lastly charge our writers with manifest lying, to iustifie our doctrine, in that they pleade all antiquity to be on our sides: whereas (saith he) it is as much for them as for vs.

Hereof he yeeldeth no prooffe, and no maruaile; for many of his bretheren are ashamed to denie this, and doe ingeniously confesse, that in

many points of religion the ancient Fathers are wholly for vs. And in no one point that I can heare off, will he or any of his pew-fellowes betryed by the judgement and consent of antiquity : vvhich is a most manifest prooffe, that in their owne conscience they knowe wel enough, that al antiquity is flat against them; else vvhyy should they so feare to stand vnto their most vpright determination, and so fleete and flie from it? vvhich point vvell considered off, is alone sufficient to dissuade any man from their newe doctrine. For it not agreeing with the doctrine of pure antiquity, must needes be false and wicked; because that was most true, holy, and good: And the holy Ghost doth not now teach one to be true, and afterward change. After his Lastly he hath: *Againe, that our manner is to prome our opinions by forged and counterfeited writings of men: namely by S. Iames liturgie; by the Canons of the Apostles, by the booke of Dionysius Aripagita,* and so forth reckoning vp some one and twenty peeces, which he calleth counterfeited; but he goeth not about to proue any one of them to be forged. It may therefore suffice for answer; that when he or any other shall vndertake to proue, that we vse any forged writings to confirme our doctrine, they shall (God willing) be answered. In the meane season the better to content such weaklings, I have not past once (to my remembrance) alleaged any sentence out of these bookes, by him suspected for counterfeited. And as touching the marrying of a *Catholike* vvith a *Protestant*, we dislike it more then many Ministers, who will make no bones to marrie them togither, which no *Catholike* Priest wil doe. Finally, we accord with him in leagues of amity as he teacheth them, and hold that *Catholike* and *Protestant* Princes, may not combine in league to defend each other in all causes, or else one should stand bound to aide the other sometimes against both honesty and religion; which were very absurd: So as where M. PAKETTS saith well (vvhich he doth seldome in this booke of his) I willingly agree vvith him, not sparing on the other side to reprehend that which he speaketh against the truth; vvhich all indifferent men will (I hope) take to be honest vpright dealing. Here endeth his booke, vvhere it not that after this put to it, he addeth a further Advertisement, which may not be left vnanswered: vvherefore, I have annexed hereunto both it and the answer, before I come to the full period of this workes.

Careless Reader,
BEARE WITH THE FAULTS IN PRINTING,
WHICH CAN HARDLY BE FEW CONSIDER-

RING THE MANIFOLD DIFFICULTIES OF THE
time : And yet (besides the over-sights in
pointing) are not very ma-
ny, which be thus
corrected.

IN THE MARGENT THESE.

Generally a ff. is set in the quotation of *Calvini Institution*
for the Section or Number.

For.	Page.	Read.
<i>Deus in Neoph.</i>	9.	<i>in Creophag.</i>
<i>simil.</i>	<i>ibid.</i>	<i>Similer.</i>
<i>seß. 17. 2.</i>	11.	<i>number 1. & 2.</i>
<i>Homil. in præfat.</i>	48.	<i>In præfationem ad Corint.</i>
<i>Conc.</i>	56.	<i>Canon.</i>

IN THE TEXT THESE.

For.	Page.	(	Line.	Read.
declared	7	(	15	declare
<i>Atheisme</i>	20	(	9	<i>Atheismes</i>
was this	40	(	35	was it
pithagorically	63.	(	22	pithagorically, I say
to solemnely	86	(	22	to be solemnely
<i>Eucherius</i>	135	(	24	<i>Eucherius</i>
established	145	(	17	establish
<i>Cesaris</i>	155	(	39	<i>Cesaris</i>
<i>Pomacinius</i>	156	(	1	<i>Pomacinius</i>
devised	180	(	18	devised
proofe	181	(	16	disproofe

The quotation of *S. Augustine* which is in *psalm. 33. conc. 2.* is omitted
in the 68. page.

Hier. cont. Lucif. cap. 6. wanteth page 209.

And in the Advertisement, pageth 25. for *apud Dionysium 1. Cor. reade*
apud Ludolphum de vita Christi, part. 1. cap. 5. pag. 17.

AN
ANSVVERE VNTO
M. PERKINS ADVERTISEMENT.

M. PERKINS *Aduertisement to all fauourers of the Roman religion, shewing (as he weeneth) that the said Religion is against the Catholike principles of the Catechisme, that hath beene agreed vpon euer since the dayes of the Apostles, by al Churches: which principles be fowre. The Apostles Creede: the tenne Commandements: the Lordes prayer: the institution of two Sacraments, Baptisme and the Lordes supper.*

1. COR. 11. vers. 23.

IHAD once determined to haue wholly omitted this goodly *post-script*, because it containeth (in manner) nothing else, but an irkelome repetition of that, which hath beene (I will not say twise before, but more then twenty times) handled ouer and ouer, in this former small treatise: notwithstanding, considering both howe ready many are, when they see any thing omitted, to say that it could not be answered; and also for that these pointes here reiterated, are the most odious that he could cull out of all the rest to vrge against vs: I finally resolved to giue them a short answer; And further, also by prouing their newe religion, to be very opposite vnto those old groundes of the true religion, to requite him with the like, that I die not in his debt. Thus he beginneth.

The Roman religion established by the Councell of Trent, is in the principall pointes thereof, against the very groundes of the Catechisme: the Creede: the tenne Commandements: the Lordes prayer: the two Sacraments.

THE Catholike religion embraced and defended by the Church of Rome, was planted and established thereby the Apostles S. Peter and S. Paul, fiftene hundred yeares before the Councell of Trent, and hath beene euer sithence, by the Bishops of Rome their lawfull successors, constantly reteined, and most sincerely obserued and maintayned: Some articles thereof, called into question by the Heretikes of this latter age, were in that most learned generall Councell of Trent, declared and defined. And great meruaile it were, if the principall pointes thereof, should be against the groundes of the Catechisme, which is in every point most substantially expounded, by the decree and order of the very same Councell. Or is it credible, that the Church of Rome (with which all other

ancient Churches and holy Fathers, did desire to agree; and which hath beene ever most diligent to observe all Apostolicall traditions) should in the principall points of faith, crosse and destroy the very principles of that religion, that hath beene agreed vpon by all Churches ever since the Apostles daies, as he saith? Is it not much more likely and probable, that the Protestantes, who slander all Churches, ever since the time of the Apostles, with some kind of corruption or other, and who hold no kind of Apostolicall tradition to be necessary: is it not (I say) more credible, that they should shake those groundes of faith, which come by tradition from the Apostles, and haue beene ever since by all Churches agreed vpon? I suppose that fewe men of any indifferent judgement, can thinke the contrarie. But let vs descend to the particulars, wherein the truth will appeare more plainly. Thus beginneth Master PERKINS with the Creede.

First of all it must be considered, that some of the principall doctrines beleued in the Church of Rome, are; that the Bishoppe of Rome is the Vicar of Christ, and head of the Catholike Church: that there is a fire of Purgatory: that Images of God and Saintes, are to be placed in the Church, and worshipped: that prayer is to be made to Saintes departed: that there is a propitiatory sacrifice daylie offered in the Masse, for the sinnes of the quick and the dead. These pointes are of that moment, that without them the Roman religion cannot stand, &c. And yet marks the Apostles Creede, which hath beene thought to contayne all necessary pointes of religion to be beleued, and hath therefore beene called the key and rule of faith: This Creede (I say) hath not any of these pointes, nor the expositions made thereof by the ancient Fathers; nor any other Creede or confession of faith made by any Councell or Church, for the space of many hundred yeares. This is a plaine prooffe to any indifferent man, that these be newe articles of faith, neuer knowne in the Apostolike Church; and that the Fathers and Councels could not finde any such articles of faith in the bookes of the old and newe Testament. Answer is made, that all these points of doctrine are beleued vnder the article, (I beleue the Catholike Church:) the meaning whereof they will haue to be this. I beleue all thinges which the Catholike Church holdeth and teacheth to be beleued. If this be as they say, we must beleue in the Church: that is, put our confidence in the Church, for the manifestation and the certainty of all doctrine necessary to saluation. And thus the eternall truth of God the creatour, shall depend vpon the determination of the creature. And the written word of God in this respect is made insufficient, as though it had not plainly reuealed all points of doctrine pertaining to saluation. And the ancient Churches haue beene farre over-seene, that did not pro-
pound

found the former pointes to be beleued as articles of faith, but left them to these later times. Thus saith Master PERKINS: Wherein are huddled vp many things confusedly: I will answer briefly and distinctlie to every point.

The first is, that in the Apostles Creede are contained all pointes of religion necessary to be beleued, which is most apparantly false, as the Protestantes themselves must needs confesse; or else graunt, that it is not necessary to beleue the King to be Supream-head of the Church: or that the Church is to be gouerned by Bishops: or that vve are justified by Christes justice imputed to vs: or that there be but two Sacramentes: or that the Church seruice must be said in the vulgar tongue: or that all things necessary to be beleued to saluation, are contained in the Scriptures. To be short, not one article of their religion (which is contrary to ours) is contained in this Creede of the Apostles: therefore to affirme as de doth, all necessarie pointes of religion to be contained in this Creede, is to cast their owne religion flat to the ground; and to teach, that not one point of it is to be beleued: this Creede may neuerthelesse be called the *key and rule of faith*, because it containeth the principall pointes of the Christian religion, and doth open (as it were) the doore vnto all the rest, and guide a man certainly vnto the knowledge of them, by teaching vs to beleue the *Catholike Church*, *1. Tim. 3. which being the pillar and ground of truth, directed and guided by the spirit* *vers. 15. of truth*, will alwaies instruct her obedient children, in all truth necessary to saluation. *Iob. 16. vers. 13.*

Then saith Master PERKINS: *The eternal truth of God, the creature shal depend on the determination of the creature.*

Nothing lesse: for Gods truth is most sincere and certaine in it selfe, before any declaration of the Church: but vve poore creatures that are subject to mistaking and errour, should not to certaynelie vnderstand and knowe that truth of God, vnlesse he had ordained and appointed such a skilfull and faithfull Mistris and interpreter, to assure vs both what is his word, and what is the true meaning of it. Like as pure gold, is not made perfect in it selfe by the Gold-smithes touch-stone; but other men are thereby assured, that it is true and pure gold: euen so the word of God doth not borrowe his truth from the Church; but the true children of God are by the holie Church assured, which is the same his word. If we did hold (as we doe not) that the written vvord containeth all pointes of doctrine necessarie to saluation: yet vvere it most necessarie to relie vpon the *Catholike Churches declaration*, both to be assured which bookes of Scriptures be Canonically,

which not; (whereupon *S. Augustine* (a man of farre better judgement
Con. Epist. then any of these daies) said, that he would not beleene the Gospell, vnlesse the
Ind. cap. 5. authority of the Church moued him therunto:) as also to vnderstand them truly; because the wordes of holy Scripture, without the true meaning and
 sence of them, doe but deceiue men and leade them into errour; and to
 that end haue alwaies beene, and yet are, by *Heretikes* abused, to drawe
 others after them into destruction.

The like may be said of other ancient Creedes, and confessions of faith,
 which holding the Apostles Creede, did adde some fewe pointes vnto it:
 namely, such as were in those daies called into question by *Heretikes* of
 greater fame, and who were followed of many, not touching in particuler
 diuers other articles generally beleueed of all true Christians, or else by
 some fewe and obscure men only questioned. Wherefore to argue that no
 other pointes of faith are to be beleueed, but such as are exprest in an-
 cient Creedes, is to cut of a great part of our faith.

Lastly, it is most vntrue to say that those ancient Fathers and Councels
 knewe not of these articles of faith by him mentioned: for they haue most
 plainly taught them in their writings: yea, and expressly condemned of
 heresie, most of the contrary positions, nowe againe reuiued and holden
 by the *Protestantes*; as in those seuerall questions I haue before proued.

Touching beleueing in the Church, which he thrusteth in by the way, we
 vse not that phraze, as the very Creede sheweth; following therein *S. Au-*
gustine with others, who hold, that to beleue in a thing, is to make it our
 creatour, by giuing our whole hart vnto it; in which sence we beleuee not
 in Saintes, nor in the Church: albeit some other ancient Doctors, take the
 wordes to beleue in, not so precisely, but say that we may beleue in the
 Church & in Saintes: that is, beleuee certainly that the *Catholike* Church
 is the only true company of Christians; and that to the lawfull gouer-
 nours thereof, it appertaineth to declare both which bookes be *Canoni-*
call, and what is the true meaning of all doubtfull places in them: so we
 beleuee the Saintes in heauen to heare our prayers, to be carefull to pray
 for vs, & to be able to obtaine by intreaty much at Gods handes, in whose
 high fauour they liue. Thus much in answer vnto that which *M. PER.*
 objecteth in generall, nowe to that he saith in particuler.

He chargeth vs first, with the breach of the third article, Conceiued by the
 holy Gholt: Which (saith he) is ouerturned by the transubstantiation of bread
 and wine in the Masse, into the body and bloud of Christ: for here we are taught
 to confesse the true and perpetuall incarnation of Christ, beginning in his concep-
 tion, and neuer ending after ward.

Ans. Here is a strange exposition of the Creede. Is Christes incar-
 nation

nation perpetuall, and not yet ended? then it is true to say, that Christ is not yet incarnate; as we may say truly, that a man is not borne, vntill his birth be accomplished and ended. But to the present purpose: because Christes incarnation beganne at his conception, cannot bread be turned afterward into his body? how hangeth this together? Belike he meanes that Christes body was but once conceived, and that was by the holy Ghost in his mothers wombe: therefore it cannot afterward be made of any other thing. This to be his meaning, he declares in the question of the Sacrament; but it is too too simple and childish. For we hold him not to be so conceived by bread, as he was by the holy Ghost, who was the efficient cause of his conception: but that the same body that was cōceived by the holy Ghost, is made really present in the Sacrament, by transubstantiation of bread into it, which hath no opposition at al with this article, as I haue more largely proued in the foresaid question. And whereas he saith further, cleane besides the purpose of this article, *that Christes body both the essentiall properties of a true body, standing of flesh and bone: we grant the same; but when he addeth that local circumscription cannot be seuered from a body*, he is deceived: for the greatest body of all others, (which is the highest heauen) is not circumscribed by any place; because there is no other body without it, whose extremities might compasse in, and circumscribe that body of the highest heauen. And when he saith, *that to be circumscribed in place, is an essentiall property of euery quantity; and that quantity is the common essence of euery body*: he makes himselfe but a common mocking-stocke vnto euery simple Logitian, who knoweth that no accident (such as euery quantity is) can be of the essence and nature of a substance, such as Christes body is. Neither would any man say, (that cared what he said) that to be circumscribed in a place is essentiall to euery quantity, when all numbers that be quantities, haue no relation vnto any place: neither is it of the essence of any quantity to be actually circumscribed by a place; but it is a property flowing out of the essence of one only kinde of quantity, *to be apt, and fit to be circumscribed* and compassed about with a place. And naturally all bodies (except the highest heauen) haue one place, out of which they passe (as S. Augustine said) when they come into another: but by the omnipotent power of God, any body may be separated from his place, or be in as many places at once, as it shal please God to seate it; because to be circumscribed with a place actually, is a meere accident vnto a substantiall body, and without the nature of quantity; and God may not without blasphemie be disabled to seperate a substance from an accident. By this is confuted also his second instance: *Christ is ascended into heauen, and sitteth at the right hand of God the Father, therefore his body is not really and locally in the Sa-*

Chris. lib.
3. de Sa-
cerd.

crament. This followeth not, because it is in both places at once, as S. Chris-
fostome in expresse tearmes teacheth. O miracle! O goodnesse of God! he that
sitteth alone with his Father, at the very same instant is touched with the bandes
of all men, and giueth himselfe to them that will receiue and embrace him! See
more of this in the question of the blessed Sacrament, where M. PERKINS
citeth the very same authorities, which he here repeteth: see my answer to
to them there.

Thirdly, he reasoneth thus: *In that we beleene the Catholike Church, it
followeth that it is innisible, because things seene, are not beleueed.*

We answer: that the persons in the Catholike Church are and ever
were visible, euen to Iewes and Heathens who persecuted them; but the
inward indowmentes of those persons: that is, their faith, hope, and cha-
ritie, their assistance by Gods spirit, and such like Christian qualities, are
innisible and to be beleueed. And euen as a man is truly said to be visi-
ble, though he consist aswell of an innisible soule, as of a visible body:
so the Church is visible, for the visible persons, visible teaching and
administring of Sacraments in it; albeit the inward qualities of it be not
visible.

His last objection against vs out of the Creede, is: *That the articles of
remission of sinnes, resurrection of the body, and life euerlasting, containe a con-
fession of speciall faith. For the meaning of them is thus much: I beleue the
remission of mine owne sinnes, and the resurrection of mine owne body to life euer-
lasting.*

Answer. That is not the meaning, vnlesse you adde some conditions:
to wit, I beleue the remission of my sinnes, if I haue duly vsed the meanes
ordained by our Sauour for the remission of them; which is after Bap-
tisme, the Sacrament of Penance. Item, I beleue I shal haue life euerlasting,
if I keepe (as Christ willed the yong-man to keepe) Gods commande-
ments, or (at the least) if I doe die with true repentance. Nowe whether I
haue done or shall doe these things required of me, I am not so well as-
sured, as that I can beleue it: for I may be deceived therein; but I haue or
may haue a very good hope, by the grace of God to performe them. Nei-
ther is there any more to be gathered out of S. Augustine, as some of the
wordes by himselfe here alleaged doe conuince. For he requireth besides
faith, *that we turne from our sinnes, conforme our will to Gods will, and abide in
the lappe of the Catholike Church, and so at length we shall be healed.* See the
question of certaintie of saluation. Note also by the way, the vncertaine-
tie of M. PER. doctrine, concerning this point: for he holdeth that it is
not necessary to haue a certaine perswasion of our owne saluation, but that it is
sufficient to haue a desire to haue it: and that doctrine he putteth there (as he
faith

saith himselfe) to expound the Catechisines, that propound faith at so high a reach, as fewe can attaine vnto: yet here and else where, the good man forgetting himselfe, chargeth vs to crosse the Creede, because we doe not wrest faith vp to so high a straine; and so in heate of quarelling, often expoundeth this contrary to his owne rule. Nowe for prooffe of *S. Augustines* opinion herein (whome he only citeth) take these two sentences for the two points he speaketh of. For the first, that we be certaine by ordinary faith of our saluation, let this serue. *Of life euerlasting, which God De bono (that cannot lie) hath promised to his children, no man can be secure (and out perseuer. of danger) before his life be ended, which is a temptation vpon earth. Secondly, cap. 22. that a man once truly justified may after ward fall: We must beleue (saith this De correct. holie Father) that certaine of the children of perdition doe line in faith, that wth or grat. kee by charity, and so doe for a time line faithfully and iustly (they were then cap. 13. truly justified) and yet after ward doe fall, and that finally; because he calleth then the children of perdition. Thus much in answer vnto that, which Master PERKINS objecteth against our religion out of the Creede, which (as you haue scene) consisteth wholly vpon his owne forced exposition, and vaine illations.*

Hence he proceedeth to the tenne Commandements. But before I followe him thither, I may not omitte here to declare howe the Protestant Doctors doe fouly mangle, and in manner ouer-turne the greatest part of the Creede. Obserue first, that according to their common doctrine, it is not necessary to beleue this Creede at all, because it is no part of the written word: secondly, that *Caluin* doubteth whether it were made by *Cal. lib. 2.* the Apostles or no; being then no part of the written word, not made by *Instit. cap.* the Apostles, it must by their doctrine be wholly rejected. Nowe to the 16. *sess. 18* particulars.

1. Concerning the first article, *I beleue in God the Father almighty, maker of heauen and earth,* they doe erre many waies. First, they doe destroy the most simple vnitie of the God-head, by teaching the diuine essence to be *Confess. fi- really distinguished into three persons. If the diuine nature be really distin- des gener. guished into three, there must needs be three diuine essences or natures: ergo, three Gods. Calvin also saith, that the Sonne of God hath a distinct sub- stance from his Father. Melancthon, that there be as well three diuine natures, as three persons, in locis de Christo.*

In acti
Serneti.
pag. 872.

Secondly, they ouerthrowe the Father in the God-head, by denying the Sonne of God, to haue received the diuine nature from his Father: as *Caluin, Beza, and Whitakers* doe. See the Preface.

Thirdly, howe is God almightie, if he cannot doe all thinges that haue no manifest repugnance in them? But he cannot after the opinion of

of diuers of them, make a body to be without locall circumscription, or to be in two places at once; which notwithstanding some others of them hold to be possible, as *Zwinglius*, *Oecolampadius*, *Andreas Volanus*, &c. In collog. Marburg. Fourthly, though we beleue God to be maker of heauen and earth, art. 29. yet neuer none but blasphemous *Heretikes*, held him to be true author La. 1. cont. and proper worker of al euil done vpon earth by men. Such neuerthelesse *Seargum*, be *Bucer*, *Zwinglius*, *Caluin*, and others of greatest estimation among the cap. 14. Protestantes. See the Preface.

2. And in *IESVS* Christ his only Sonne our Lord. They must needs hold Christ not to be Gods true naturall Sonne, which denie him to haue receiued the diuine nature from the Father: againe, they make him according to his God-head, inferiour to his Father. See the Preface.

3. *Borne of the Virgin MARY*. Many of them teach, that Christ was borne as other children are, with breach of his Mothers virginity, as *Bucer*, and *Molimus* in *vnione Euangelij* part. 3. and *Caluin* signifieth no lesse in *barma*. Dialog. de corpore Christi. sup. 2. Math. vers. 13.

4. Suffered vnder *Pontius Pilate*, crucified, dead, and buried. *Friar Luther* (with a great band of his followers) doth toughly defend, that the God-head *Iese* suffered; which to be blasphemy, *Musculus* doth proue in his booke of the errours of *Luthers* Schollers: yet *Beza* with all them that hold Christ to haue beene our mediatur, according to his diuine nature, can hardly saue themselues from the same blasphemy. For the chiefeest act of Christes mediation, consisteth in his death: if then the God-head did not suffer that death, it had no part in the principal point of Christes mediatio. Hither also appertaine all these their blasphemies, to wit: that Christ was so frighted with the apprehension of death, that he forgotte himselfe to be our mediator; yet refused (as much as in him lay) to be our redeemer: Item, that he thought himselfe forsaken of God, and finally despaired. See the Preface.

5. Descended into hell, the third day he arose againe from the dead. It is worth a mans labour, to behold their goodly variety of expositions about Christ descending into hell: *Beza* followed of *Corliel* our Country-man, thinker this to haue crept into the Creede by negligence; and so the French Hugonots, and Flemish Gnes haue cast it cleane out of their Creede: but they are misliked of many others, who had rather admit the wordes, because they be found in *Athanasius* Creede, and also in the old Roman Creede expounded by *Ruffinus*: but they doe most peruerfly expound them. *Caluin* saith, that Christes suffering of the paines of hell on the Crosse, is signified by these wordes: but he pleaseth not some others of them; becaule Christes suffering and death also, goeth before his descending into hel, and the wordes must be taken orderly as they lie. Thirdly, diuers of them will haue it to signifie

signifie, the laying of Christes body in the graue; but that is signified plainly by the word, *buried*. Wherefore some others of them expound it to signifie, the lying of his body in the graue three daies, which M. P. E. R. approueth as the best; but it is as wide from the proper and literall signification of the wordes, as can be. For what likenesse is there betweene lying in the graue, and descending into hell? Besides, *Caluin* their great Rabbīn misliketh this exposition, as much as any of the rest, and calleth it an *Lib. 2. In- jile fancy*. Fourthly, *Luther*, *Smideline*, and others cited by *Beza*, *art. 2. sit. ca 16. sess. 8.* doe say, that Christes soule after his death went to hell, where the Diuels are, there to be punished for our sinnes, thereby to purchase vs a fuller redemption; which is so blasphemous that it needes not any refutation. As ridiculous is another, received of most *Protestantes*; that Christes soule went into Paradise, which well vnderstood is true. For his soule in hell, had the joyes of Paradise; but to make that an exposition of Christes descending into hell, is to expound a thing by the flat contrary of it. Al these and some other expositions also, the *Protestants* haue deuised, to lead their followers from the ancient, and only true interpretation of it: to wit, that Christ in soule descended vnto those lower partes of the earth, where all the soules departed from the beginning of the world, were detained by the iust judgement of God, till Christ had paid their ransome; and were not admitted into the kingdome of heauen, before Christ had opened them the way thither.

6. Concerning *Christes resurrection*, they doe also erre. For whereas a resurrection is the rising vp of the very same body that died, with all his naturall partes: they denie Christ to haue taken againe the *same blood*, *Calin 27.* which he shed in his passion; and yet is the blood one notable part of the *Matb.* body. *Caluin* also affirmeth it to be an *old wifes dreame*, to thinke that in *Perkins* Christes handes and feete there remaine the print of nailes, and the wound *pag. 194.* in his side, notwithstanding that Christ shewed them to his Disciples, and *In cap. 24.* offered them to be touched of *S. Thomas.* *Luc. 24.*

7. About *Christes assension into heauen*, they doe somewhat dissent from the truth. For some of them say, that Christs body did not pearce through the heauens by vertue of a glorious body (least they should thereby be compelled to graunt, that two naturall bodies may be together in one place, and therefore as well one true body in two places at once) but that broad gappes were made in the lower heauens, to make him way to the highest, which is very ridiculous, and more against true Philosophy: they say also, that he was not the first man that entered into the possession of *1. Cor. 15.* heauen, which is flat against the Scriptures, that call Christ the *first fruites vers. 21.* and first begotten of the dead. Thirdly, they locke Christ so closely vp in *Col. 1. 18,*

Bezels in c. heaven, that they hold it impossible for him to remove thence at any time
2. affirm before the last judgement (for feare they should otherwise be enforced to
 confesse, that his body may be in two places at once) which is to make him
 not Lord of the place, but some poore prisoner therein. And as for Christ
sitting on the right hand of his Father, they are not yet agreed what it signifieth.

L. 1. ar. 25 See Conrad. * Calvin plainely saith, that after the later judgement he shall sit there
de concor. no longer. That God shall then render to every man according to his workes (as holy
 Calvinist. Scripture very often doth testifie) al the packe of them doth vterly denie.

* *L. 2. Insti 8.* I beleue in the holy Ghost. First Calvin and his followers (who hold the
c. 14. ff. 3. holy Ghost to haue the God-head of himselfe, and not to haue receined it from the
 Father and the Sonne) must consequently denie the holy Ghost to proceede

In the from the Father and the Sonne, as hath beene else where proued. Secondly,
Preface. they make him much inferiour vnto the other persons: for they teach in
 their French Catechismes, that the Father alone is to be adored in the name of the

In cap. 6. Sonne. And Calvin against Gentil saith, that the title of creatour belongeth only to
 & *17. Isa.* the Father: and else where, that the Father is the first degree & cause of life, and
 & *in 16.* the Sonne the second. And that the * Father holdeth the first ranke of honour and

Marc. gouernement; and the Sonne the second; where the holy Ghost is either quite
 * *In 26.* excluded from part with the Father and the Sonne, or at most, must be
Math. v. content with the third degree of honour.

64. 9. I beleue the holy Catholike Church, the communion of Saints. First, where
 one as there is but one Catholike Church, as the Councell of Nice expressly defi-
 neth, following sundry textes of the word of God; they commonly teach
 that there be two Churches: one inuisible of the elect; another visible of
 both good and bad. Secondly, they imagine it to be holy, by the imputati-
 on of Christes holinesse to the elected Bretheren, and not by the infusion
 of the holy Ghost into the hartes of all the faithfull. Thirdly, they cannot
 Catholike abide the name Catholike in the true sense of it: that is, they wil not beleue
 the true Church, to haue beene alwaies visibly extant since the Apostles
 time, and to haue bin generally spread into all Countries; otherwise they
 must needes forsake their owne Church, which began with Friar Luther,
 and is not receiued generally in the greatest part of the Christian world.
 Finally, they beleue no Church, no nor their owne in all points of faith:
 but hold that the true Church may erre in some principall points of faith.
 Howe then can any man safely relie his saluation, vpon the credite of such
 an vncertaine ground & erring guide? may they not then as well say that
 they doe not beleue the one Catholike Church: because they doe as well
 not beleue it, as beleue it? And as for the communion of Saints, their learned
 masters doe commonly cassier it out of the Creede, and that not without
 cause. For by the Saints vnderstanding (as the Apostles did) al good Chri-

istians,

stians whither alieue or departed this world, they that deny praier to *Saints*, and for the *soules in Purgatory*, haue reason to reject the common society & entercourse that is betweene the *Saints*, and the mutuall honour and help, which such good Christian *soules* doe yeeld and afford one to another.

10. *The forgiveness of finnes*. It is not easily to find what is their settled opinion, touching the forgiveness of originall sinne in Infants. Some attribute it to Baptisme, but that cannot stand with their common doctrine, that *Sacraments* haue no vertue in them to remit finnes, or to give grace. Others say, that God without any meanes doth then, when they be baptised, of himselfe immediately iustifie them; but that cannot stand in their owne doctrine, because Infants want the instrumēt of faith to lay hold on that iustice then offered by God, and therefore cannot being so yonge, take it vnto them. Others will haue Infants sanctified in their mothers wombe, by vertue of a covenant, which they suppose God to haue made with old father *Abraham*, and all his faithfull seruants, that (forsooth) their seede shall be holy; But this is most phantastical, and contrary to the Scriptures and daily experience: for *Isaac* was the sonne of promise, and yet *Eſau* his sonne was a reprobate; *Danides* father was a Godly *Israelite*, and yet *Danid* affirmeth, *Pſal. 50.* that he himselfe was conceived in iniquities; and we may see whole Countries now turned *Turkes*, whose ancestors were good Christians: therefore not all the *soules of the faithfull*, are sanctified in their mothers wombes. Secondly, how euil soeuer they agree about the remission of sinne; yet there is a perfect consent among them, that such reliques of originall sinne remaine in euery man baptised and sanctified, that it infecteth all and euery worke he doth, with deadly sinne: yea that which remaineth is properly sinne in it selfe, though it be not imputed to the party; so that sinne is alwaies in them, though their finnes be neuer so well forgiven. And as for the *Sacrament of Penance*, by which we hold al finnes committed after Baptisme to be forgiven; they doe renounce the benefit of it, and are at vtter defiance with it.

11. *The resurrection of the bodies*. Whether *Farel* the first Apostle of the *Geneueian* Gospel doubted thereof or no, let his successor *Caluin* tell you, who answereth *Farels* letter thus. That the resurrection of this our flesh doth seeme to thee incredible, no meruaile, &c. Againe, many of them teach that *Christ* took not his blood againe, which he shed vpon the crosse: yea, some of them are so gracelesse, as to say; that his pretious blood where with we were redeemed, rotted away on the earth. 1600. yeares agoe. If then it be not necessary to a true resurrection, to rise againe with the same blood; why is it necessary to rise againe with the same bones and flesh, the one being as perfect a part of a mans body as the other?

*Episto. ad
Farallum.
Vide Con-
radum, li.
1. art. 20.*

12. *Life everlasting.* First, Captaine Calvin holdeth it for very certaine, that no soule doth enter into the joyes of heauen (wherein consisteth life
 3. *Institu. everlasting*) vntill the day of doome. These be his wordes: the soules of
 25. *1. 6.* the Godly hauing ended the labour of this war-fare, doe goe into a blessed rest, where
 they expect the enjoying of the promised glory: And that all thinges are holden in
 suspenſe vntill Christ the redeemer appeare; whose opinion is yet better then
 was his predecessor Luthers. For he teacheth in many places, that the
 ENARRA. in soules of the Godly departing from their bodies, haue no sence at all, but doe lie fast
 Gen. c. 26. a sleepe vntill the latter day: Take this one for a tast. Another place to proue,
 In Ecclesi. that the dead feele, or vnderstand nothing: wherefore Salomon thought the dead
 6. 9. v. 10. to be wholly a sleepe, and to perceiue nothing at all. And againe, the sleepe of the
 soule in the life to come, is more profound then in this life. And Luther with this
 Li. 9. bish. one position of his (as that famous historiographer Iohn Sleidan recordeth)
 ouerthrew two points of Popery: to wit, praying to Saintes; for they are so
 fast a sleepe, that they cannot heare vs: and praying for the dead; For they
 in Purgatory slept also so soundly, that they felt no paines. A meete foun-
 In 20. Luc dation surely to build such false doctrine vpon. But Brentius is most plaine
 b. 35. in this matter, who ingeniously confesseth; that, albeit there were not many
 among them, that did professe publicly the soules to die with the body, yet the
 most vnclane life, which the greatest part of their followers did lead, doth clearly
 shewe, that in their hartes they thinke no life to be after this: yea, that many such
 speeches doe sometimes proceede from them. Finally, it is a grosse error of
 theirs, to thinke that euery meane Godly man, shall be then made equall
 In 1. cap. in glory with the Apostles, which Luther teacheth; whereas cleane con-
 Petri 1. trary S. Paul declareth, that as one starre differeth from another in glory: so al-
 1. Cor. 15. so shall be the resurrection of the dead.

vers. 42. I omit here many other particularities, that I be not ouer tedious: For
 these their bickerings against the very principles of our Christian faith,
 (not leauing any one article of our Creede vnſkirmiſhed with all) will
 serue any indifferent man for a warning, to beware of their prophane do-
 ctrine, that leadeth the high way to Infidelity. They vse to crie out much
 against the Antichrist of Rome, for corrupting the purity of the Gospell,
 as the wicked Elders did against the adultery of S. Ianna: but the iudicious
 Christian may easily espie, them themselves to be the true fore-runners
 of Antichrist in deed, by their so generall hacking and hewing at euery
 point of the ancient Christian faith. Thus much concerning the Creede:
 nowe let vs passe to the Commandements.

First (saith Master PERKINS) it is a rule in expounding the seuerall Com-
 mandements, that all vertues of the same kind are reduced to that Commandement:
 Hence it followeth, that counsels of perfection are injoynd in the lawe, and there-
 fore

fore prescribe no state of perfection beyond the scope of the lawe.

Ans. None of the counsels of perfection are enjoyned in the tenn Commandements, though for some affinity, they may be reduced to some of them. For example: It is commanded that I shall not steale, that is: to take any of my neighbours goodes against his will; but to giue away all my owne to the poore, is beyond the compasse of the lawe: so likewise it is commanded not to commit adultery; but we are not commanded to vowe perpetuall chastity and obedience. Such offices only that are necessarily required to the performance of any commandement, are comprehended with in the same, but no others; though some men take occasion of the commandement, to treat of the counsels of perfection.

Secondly (saith M. P E R.) the Commandement, thou shalt not make to thy selfe any grauen Image, &c. hath two seuerall partes: the first forbiddeth the making of Images: the second the adoration of them. He concludeth out of Deutonomy, that the Images of the true Iehoua are forbidden in the Commandement, and consequently the adoration of such Images. Hence he will haue it to followe, that to worship God in or at Images with religious worship, is adominable Idolatrie.

Ans. First if the Images of God only be there prohibited, and then worship done to them according to his owne exposition, then it followeth most clearely, that there is no prohibition for either making or worshipping the Images of any Saints; and therefore with a very euill conscience doth he wrest the commandement against them. Secondly I say, though God had forbidden vs to worshipping Images, yet doth it not followe thereof, that we must not worship God in, or at Images. For as God is euery where, so may he be worshipped in all places, and as well at or before an Image; as in the Church, and before the communion table. Thirdly, we make no Images to expresse the nature of God, which is a spirit, and cannot be represented by lines and colours, but only alowe of some such pictures, as set out some apparitions of God, recorded in the Bible; not doubting but that such workes of God, may aswell be exprest in colours to our eies, as they are by wordes to our eares and vnderstanding. Lastly, touching religious worship to be done to Saintes or pictures, the Heretikes cawilling consisteth principally in the diuers taking of the word religious. For it is ambiguous, & principally signifieth the worship only due to God; *Analogon.* in which sence to giue it to any creature were Idolatry: but it is also with the best authors taken some other time, to signifie a worship due to creatures, for some supernaturall vertue or quality in them; and in this sence to tearme it detestable Idolatry, is either detestable malice, or damnable ignorance. And whereas (he saith) that common reason teacheth, that

they who adore God in Images, doe bind God and his hearing of vs, to certaine things and places: I say the contrary, that God may be worshipped in all places; but we rather choose to worship him in Churches and before Images then in other places, because the sight of such holy things, doe breed more reuerence and deuotion in vs, & better keepe our mindes from wandering vpon vaine matters. If we taught that God could be worshipped no where else, or by no other meanes, then he had not lied so loudly. But let vs heare the end of his discourse: thus he argueth. *They that worship, they knowe not what, worship an Idol.* This expolition is false, vnlesse they worship it with diuine honour. But goe on: *the Papists worship they knowe not what.* I proue it thus: to the consecration of the Host, there is required the intencion of the Priest: but they cannot haue any certainty of the Priestes intencion, wherefore they are not certaine whether it be bread, or the body of Christ. ergo, worshipping of it, they worship they knowe not what.

Ans. First, here is leaping from the Commandements to the Sacraments, which is out of order: secondly, I returne his argument vpon him selfe. To their seruice and in the administration of the *Lords supper*, the *Ministers* intencion is required: for if he intend to serue the Diuell, and by giuing them the communion to bind them the faster to him; then doe they (in saying *Amen* to his prayers, & receiuing the communion at his handes) joyne with him in the Diuels seruice. Nowe they haue no more certainty of their *Ministers* meaning, then we haue of our *Priests* intencion; yea much lesse of many of them, who are mad-merry fellowes, and care not greatly whereabout they goe, nor what they intend: must they therefore flie from their diuine seruice and holy communion, because they be not certaine of their *Ministers* intencion therein? Surely they should, if his reason were ought worth. But in such cases we must perswade our selues that Gods *Ministers* doe their dutie, vnlesse we see great cause to the contrary; and thereupon are we bold to doe our dutie to the blessed Sacrament: If he should faile in his, yet our intencion being pure to adore Christes holy body only, and nothing else there, we should formally be the true worshippers of Christ, though materially we were mistaken in that Host; which to tearme Idolatry, is to stile our Sauour IESVS Christ an Idol, and there fore blasphemy in the highest degree.

His third objection is out of the fourth Commandement, which (as he saith) *gimeth a liberty to worke six daies in the ordinary affaires of our calling.* which liberty (saith he) cannot be repealed by any creature: the Church of Rome sheweth, in that it prescribeth other set and ordinary festiuall daies, to be obserued as straightly, and with as much solemnity as the Sabbath of the Lord.

Ans. Doth not the Church of England also prescribe the Natiuity of our

our Saviour, and of S. Iohn Baptist, the feastes of the Apostles, and many others to be kept holy, and command that no man worke in the affaires of their calling those daies? doth their owne Church also erre therein? How say you then to the Church of the Israelites, which kept the feastes of *Easter*, *Whitsontide*, and of the *Tabernacles*, as straightly and with as much solemnity, as they kept the *Lordes Sabbath*: was it also mis-led to the breach of Gods Commandements? or must we not rather thereby learne, that six daies in the weeke, were at the first left vs free to labour in; but yet so, that by the decree and commandment of our spirituall Gouvernours, any of them might (vpon just occasion) be made festiuall, and thereupon euery good Christian bound to keepe them, by their obedience vnto their Gouvernours? to thinke the contrary is a high point of *Puritanisme*.

Fourthly (saith M. P. E. R.) the first Commandement enjoineth children to obey father and mother in all thinges, specially in matters of moment; as in their Marriages and choice of their calling, and that euen to death: and yet the Church of Rome against the intent of this Commandement, alloweth that clandestine Marriages and the vowe of religion shall be in force, though they be without and against the consent of wise and carefull parents.

Ans. It is very false to say that children must obey their parents in all thinges: for if parents command them any thing either against Gods lawe or the Princes, they must not obey them therein. And touching clandestine and priuie Marriages, they are of force aswell in the Church of England, as in the Church of Rome: yea more too. For by the Church of Rome alwaies they haue beene forbidden very seuerely; and since the Councell of Trent, are made void and of no force, where the Councell can be published. Concerning entring into religion, childrens voves (during their minority) may be annullated and made of no force by their parents: marry, when they come to riper daies, if their father stand not in necessity of their help, they may forsake him to followe Christ in a more perfect kind of life: as S. Iames & S. Iohn forsoke their father Zebedei, & followed Christ. *Math. 4.*

Fifthly, The last Commandement (saith M. P. E. R.) forbiddeth the first motions vers. 22. to sinne, that are before consent. He proueth it thus: Lust with consent is forbidden in the former Commandements: thou shalt not commit adultery, and thou shalt not steale: therefore if the last forbid no more, it is confounded with the former. Again, the Philosophers knew that lust with consent was euil, euen by the light of nature; but Paul a learned Pharisee, knewe not lust to be sinne, that is forbid in the Commandement. Lust therefore that is forbidden here, is without consent. *Wicked Rom. 7.* then is the doctrine of Rome, that requireth our consent to euery mortall sinne.

Ans. Their doctrine is most reasonable and godly: For the first motions to sinne, are rather the actions of the euill spirit, tempting vs to euill; then

then of a man, in whose minde they are before he is aware of them; and who as soone as he beginneth to marke them, disliketh them and chafeth them thence: and howe can he carry a right opinion of the mild goodnes of God, that thinketh him so hastie with his fraile creature man, as to punish him eternally for such a thought, as is thrust into his minde at vnawares, and may come vpon him in his sleepe, went he neuer so well disposed to bed? Se more of this in the question of originall sinne. To his reasons to the contrary I answer to the first, that lust with consent is not expressly forbid in the former commandements; but the act of adultery and stealing: yet, it might well haue beene reduced vnto them, as it is in the other commandements. Neuerthelesse, because our frailty is more prone to the wicked lust of concupiscence, and desire of our neighbours goodes; it pleased God for the better bridling of them, to giue vs particuler preceptes against them; specially considering, that it was also very hard, by the dimme light of our darkened reason, to discern them to be such capitall finnes. And whereas he saith, that the Philosophers knewe the inward consent of our mind, without any exteriour actes to be mortall sinne: I take him to speake at randome, and more then he can proue. Sure it is, that many learned *Iewes*, who should knowe more then Philosophers, knewe not so much: as may be gathered out of *S. Mathewe*, and out of *Iosephus lib. 12. Antiq. cap. 13.* and *Dauid Kimby* vpon the 66. Psalme vers. 17. *Rom. 14. 7.* And *S. Paules* owne confession rightly vnderstood witnesseth the same: *vers. 7.* For (saith he) *I had not knowne concupiscence to haue beene sinne, vnlesse it be lawe had taught it to be sinne.* Wherefore it was very expedient, after the inhibition of the actes of adultery and theft, to forbid in plaine and expresse teames, the lustes and desires of them.

Lastly (saith M. PER.) the wordes of the second Commandment (and shewe mercy vnto thousandes on them that loue me, and keepe my Commandements) overthroweth all humane merits. For if the reward be giuen of mercy to them that keepe the lawe, it is not giuen for the merit of the worke done.

Ans. Either simple was this mans judgement sometimes, or else most peruersly bent to deceiue the simple. For God speaketh there, neither of the reward that is rendred in heauen for good workes; neither of any reward at all, that is rendred vnto the person himselfe that keepeth Gods commandements; but of a superabundant fauour, that God of his bounty will shewe vnto thousandes of others, for one mans sake that loueth him and keepeth his commandements: therefore very peuisly doth he drawe hence any thing against merits.

And to beginne here where M. PER. leaueth, to shewe howe their newe doctrine and inuentious, doth crosse and make void the commandments

of God. First in that, *that he promisseth mercy and fauour vnto thousandes for ones sake, that keepeth his Commandements*, we gather: that God in regard of his Saints (who so holily obserued his Commandements) doth graunt vnto vs many fauours and graces: also, *that the satisfaction of one may serue for another*; for else God would not punish children vnto the third and fourth generation, for the offence of their great grand-father, vnlesse their punishment serued to satisfie for their ancessors offence: hence also we gather, *that some men doe keepe Gods Commandements*, otherwise God did in vaine promise to fauour thousandes for their sakes that kept the Commandements, if he knewe well that there should be none such. Therefore most vngodly is that position of the Protestantes, *that it is impossible to keepe the Commandements*: and which alone ouerthroweth all the tenne Commandements. For as all men skilfull in the true nature of lawes doe hold; *there can be no iust lawe, that is impossible to be kept, by the greater part of them to whome the lawe is giuen*; because lawes are both to direct our actions, and doe also bind every man to obserue them. Nowe what reasonable lawe-maker will beate his braine to direct a man to doe that, which he knoweth before hand, not to lie in the mans power to doe? and as tyrannical should he be esteemed, that would bind a man vnder a great penalty, to doe that which he knewe to be impossible for him to doe. Which two points S. Augustine doth in one sentence confirme, saying; *Who doth not crie out that De fid cōs. it is folly to giue him Commandements, in whose power it is not to performe them? Manich. and who doth not say that it is vnjust, to condemne him for not doing iust thinges, cap. 9. when he could not doe them?* The Protestantes therefore affirming the Commandements not to be possible to be performed, doe make them no lawes at all; and so they at one blow, doe beate downe al the tenne Commandements. But let vs come to the particulars.

1. *The first Commandement*, as it forbiddeth vs to worship false Gods: so doth it also include a commandement to worshipspe a right the only true God, which is done principally by Faith, Hope, Charity and Religion. The Protestantes by their peruerting of many articles of our beliefe (as hath bin shewed) haue lost the true faith, and by their newe certainty of faith, leaue no place for hope: for they are past hope of saluation, that make themselves so assured of it as they doe. And as for charity which S. Iohn defineth *1. Epist. 5. to be the keeping of Gods Commandements*, they must needs confesse themselves to be farre from it, which hold that to be impossible: and with the principall part of true religion (which consisteth in offering a true, reall, and externall sacrifice vnto God, as in that question hath beene proued) they are at vtter defiance.

2. Touching the second Commandement after our account; as God is ho-

noured by swearing in justice, judgement, and truth: so is he also by vowes made vnto him of Godly and religious duties, which the Prophet David Psal. 75. signifieth, when he saith: *vowe ye, and render your vowes vnto the Lord your* vers. 13. *God.* Here-vpon many *Catholikes* haue, and doe continually vowe perpetuall poverty, chastity, and obedience, the more fully and freely to serue God; which holy vowes the *Protestantes* disallowe wholly: neither doe they allowe of any other vowes, for ought I haue heard: they doe therefore diminish the seruice of God, and pare away a part of that which is reduced to the second Commandement.

3. And whereas in the third we are commanded to keepe holy the Sabbath day, which is principally performed by hearing (attentiuely and deuoutly) that diuine seruice, which was instituted by Christ, and deliuered by his Apostles, which is the holy Masse: they may not abide it, but serue God after the innuention of their owne braines, with a mingle-mangle of some old, some newe, odly patched together.

4. In the fourth we are commanded to obey our Princes, as well as our parents, and all other our Governours in all lawfull matters: yet the *Protestantes* hold, that our Princes lawes doe not bind vs in conscience.

5. The fift Commandement, teacheth that no man be killed by priuate authority: yet *Protestantes* hold it lawfull to take armes, euen against their lawfull Princes for the aduancement of their Gospell, and haue in that quarrell killed, and caused to be killed, millions in Germany, France, Flanders, and Scotland.

6. The sixt forbiddeth adultery, which is allowed of by *Protestantes* in some case. For they permit one party after diuorcement to marry againe, the Mar. 10. other yet liuing; whereas our Sauour saith: *Who soeuer dimisseth his wife* vers. 11. *and marieth another committeth adultery vpon her. And if the wife dimisse her husband and marry another, she committeth adultery.* Moreover, incest is also forbidden in this Commandement; nowe by the Canons of the *Catholike Church*, and the authority of the ancient Fathers, it is incest for one Cosen germaine to marry with another: yet is it not seldome practised; yea, it is generally allowed of in the Church of England.

7. The seauenth Commandement, condemneth with theft, vsury, & al withholding of our neighbours goodes, which was gotten vnlawfully: yet *Protestantes* commonly make no conscience to take tenne in the hundredth, which is plaine vsury; and as for restitution of euill gotten goodes, it is cleane out of fashien among them.

8. The eight prohibiteth vs to beare false witnesse against our neighbour: and yet doe *Ministers* (the master *Protestantes*) in their pulpit (where truth should only be taught) most commonly beare such false witnesse against

Catholikes,

Catholikes, that the very Stones may be astonished at their most impudent flanders, to wit: that *Papists* beleue in stocks and stones: that they will not be saued by Christ and his passion, but by their owne workes: that they robbe God of his honour, and giue it to Saints; and a hundred such like most notorious and palpable lies. Wherefore as they Preachers be guilty of bearing false witnesse: so the auditors deserue to be seduced by them, who hearing them to lie so shamelessly in some things, will neuertheless beleue them in others.

9. and 10. Of the ninth and tenth. I haue spoken already; wherein they erre grievously, in teaching euery man to sinne damnably, by hauing any euill motion cast into his minde by the Diuell, albeit he resisteth it presently, and forthwith chase it away. In which conflict & ouercoming of temptation, the grace and power of God is perfected as *S. Paul* witnelseth: and *S. Iames* calleth the allurements of concupiscence temptation only; and then first sinne when it concerneth (that is) getteth some liking of the party.

Nowe to conclude this passage, if you please to heare to what height of perfect obseruance of the Commandements, the Euangelicall preachers haue brought their followers in *Germany* vnto, by teaching the Comandements to be impossible, and that only faith iustificieth, & that good workes haue no reward in heaven, and such like; *Iacobus Andreas* a famous *Lutheran* shall enforme you, who writeth thus. That the whole world may see these men *De Plac* alienated from the Papacy, and to put no confidence in workes; therefore they doe not do any good worke at all. Instead of fasting, they feast and are drunken day and night: in lieu of Almes, they oppresse & pill the poore: they haue changed praying into cursing & blaspheming the name of God so prophaneely; that no *Turkes* nor *Saracens* commit the like impiety against Christ: for humility, there raigeth pride, disdain, cruelty, and riotte in apparell, &c. and much more to the same purpose. And that this truth may be confirmed by the testimony of two sound witnesses; *Musculus* a man of no small account among them, thus reporteth of his Bretheren in the Lord. Such now a daies is the condition of the *Lutherans*, *De pro* that if any man list to behold a great number of *Knaues*, robbers, malicious persons, *phetia* coseners, vsurers, and such like deceiuers, let him but enter into a City where the *Christi*. Gospell is taught, and there he shall find good store of them: and a litle after. Surely it is true, that among *Heathens*, *Iewes*, *Turkes*, and other *Infidels*, none can be found more vnruly, and that lesse esteeme of honestie and vertue, then the *Euangelicall* Bretheren; with whome all things passe currant, and nothing almost is blamed (except vertue:) For the Diuell hath shaken of all their bandes, and turned them loose. Having done with the Creede and tenne Comandements, we must nowe come to our Lordes praier.

Master *PER.* beginneth with it thus. The Lordes praier is a most absolute
Ce ij. forme

forme of prayer: no we in this we are taught to direct our prayers to God alone, Our father, &c. and that only in the name and mediation of Christ; for God is our father only by Christ: therefore to use any mediation of Saints is needlesse.

Ans. We allowe our Lordes praier to be a most perfect forme of praier: yet hold that many other sort of praiers may be made vnto God very acceptably, as sundry other praiers vsed by Christ & set downe in the Gospel doe teach vs: and therefore to argue that because one praier of Christ making is directed to God, that no other may be made to any Saint, is very childish. We gather praier to Saints out of S. Pauls requesting the Romans and Corinthians, and others to pray for him: and out of the mediation of the woman of Cananea to Christ for her daughter: and the Disciples speaking to Christ for her; with such like both out of the old and newe Testament. For if it had beene either needlesse or bootelesse, to haue praied vnto God any otherwise, then in the name and by the mediation of Christ; then S. Paul would not haue requested the helpe of mortall mens praiers to God for him: and if poore sinners praiers may helpe vs, much more may the intercession of the glorious Saints doe, who are in farre greater fauour with God: See the question of intercession of Saints. Againc, if that only forme of praier were to be vsed, neither were it lawfull to pray to Christ himselfe; neither could it be proued thereby, that we should pray in Christes name. For there is no expresse mention of Christes name; neither any petition for Christes sake. For God may be truly called *our father*, in that he immediately creath and giueth vs our soules, which is more then our bodies, that we receiue from our carnall fathers.

Secondly, he hoppeth to the fourth petition. *Giue vs our daylie bread: in which wordes we acknowledge (saith he) that every morsel of bread is the meere gift of God: what madnesse then is it for vs to thinke that we should merit the kingdom of heauen, that cannot merit so much as bread?* It is false that we cannot merit our bread: For Christ teacheth, that he who goeth to preach the Gospel, *Math. 10. is worthy of, that is: meriteth and deserueth his meate;* which S. Paul testifieth, saying: that our Lord ordained, that those who preach the Gospel should *1. Cor. 9. liue of the Gospel.* And doe not day labourers deserue their bread, before they eate it? and others that buy their bread, doe I hope deserue it. What ignorance then is it, in the very principles of our faith, to auouch that we cannot merit bread? which notwithstanding we pray God to giue vs; because, neither could we deserue and yerne it, without his helpe and assistance; neither would it doe vs any good without his blessing.

Thirdly, in the next petition: *Forgiue vs our debtes; fower opinions of the Roman religion (saith he) are directly ouersbrowne.* What fower at one blowe!

blowe 1 what a *Hercules* haue we here? let vs heare which. The first is humane satisfaction: for the child of God is taught here to pray for the pardon of his finnes; nowe to pray for pardon and to make satisfaction be contrary.

Ans. This is a sillie ouerthrowe: for it is so farre of, that praier and satisfaction are contraries, that praier it selfe is one of the three workes of satisfaction: *Fasting, Praying, and giuing of Almesse* are not contrary, but the very workes of satisfaction. And our *Lords praier* is esteemed by *S. Lib. 1. de Augustine* (who is alsoone to be beleueed as *M. PERKINS*) sufficient of it selfe, to satisfie for the light daylie offences that iust men fall into: besides *cap. 6. in* Christ himselfe praied for pardon of these mortall finnes, for which notwithstanding Gods iustice was fully satisfied by Christ his sufferings; *cap. 69. Encbir.* wherefore satisfaction and to sue for pardon, are not so contrary, but they may well stand together.

Nowe to the second downefall: *merits* are here also ouerthrowne. For we acknowledge our selues debtors, and we daylie increase our debts: nowe it is madnessse to thinke that they, who daylie increase their debts, can deserue or purchase any good of the creditors, in a word, this must be thought vpon, &c.

And good reason too. First then I answere, that venial finnes and smal debts that iust men daylie incurre, doe not hinder the daylie merit of their other good workes. As a seruant hired by the day, by committing some small fault, doth not thereby loose his daies wages: againe, though he should commit such a fault, that might make him vnworthy of his daies hire; yet, if his Master did forgiue him that fault, his wages were notwithstanding due to him: and so the asking pardon for our finnes doth not ouerthrowe, but rather establish and fortifie our merits.

The third opinion imagined to be confuted by this petition, is: that temporall punishment may be retained after the crime it selfe, and the eternall is remitted: but this cannot stand (saith he.) For we owe to God obedience, and for the defect of this paiement, we owe to God the forfeiture of punishment. Sinne then is called our debt, in respect of the punishment: And therefore when we pray for pardon of our finnes, we require not only the fault to be pardoned, but the whole punishment; and when debt is pardoned, it is absurd to thinke that the least paiement should remaine.

Ans. Here is a most absurd collection: For when we in our *Lords praier* craue pardon of our debts, we confesse that we are in his debt, and that there is paiement of punishment yet due vnto vs, the remission whereof we then require: nowe this praier is made by the best men after their conuersion (as he confesseth) who standing in Gods fauour, and therefore free from eternall punishment, doe notwithstanding craue pardon and release of some punishment, by *M. PERKINS* owne interpretation:

Whereupon it followeth most evidently out of this petition, that after eternall punishment is forgiven vnto the iust, there is some other punishment remaining, of which they craue pardon; and consequently this opinion of ours is (by this very petition and M. PER. owne expolition of it) much strengthened and confirmed, and nothing at all weakened.

The fourth point of our doctrine hence impugned by M. PER. is: that a man in this life may fulfill the lawe. Whereas in this place every seruant of God is taught to aske daylie pardon for the breach of the lawe: answer is made, that our daylie sinnes are veniall, and not against the lawe, though besides the lawe: but this which they say, is against this petition: for a debt that commeth by forfeiture, is against the band or obligation. Nowe every sinne is a debt causing the forfeiture of punishment, and therefore is not beside, but against the lawe.

Ans. I graunt that every sinne is a debt, causing the forfeiture of punishment; but this punishment may be small & short, and so the sinne veniall, & the debt not against the lawe directly, yet against the band of some morall duty: as the mispending of time, vsing of some idle wordes, and the committing of such like light faults, which I am bound in reason to auoid; but not by any prescrip^t lawe directly. And thus in fine we see, how fouly M. PER. was mistaken, that thought to ouerthrow fower points of our doctrine at a clap, when not so much as one is thereby any whit at all stirred.

He saith further, *In this clause (as we forgive our debtors) it is taken for graunted, that we may certainly knowe that we repent and beleue, and are reconciled by God; which all Roman Catholikes denie.*

Ans. Nothing lesse, because much more is required to the one, then to the other. For it is farre easier to discerne, whether I doe yet beare any euill will to my neighbour, then to knowe assuredly, that I doe hartily repent me of almy sinnes, and that for the loue of God; and further that I haue a firme purpose not to commit hereafter, any kind of mortall sinne: these thinges (as every one may plainly see) are farre more difficult, then the other of forgiuing them that trespassse against vs.

In the last wordes: and lead vs not into temptation, we pray not (saith he)
 Tsal. 26. *that God should free vs from temptation, for it is other whiles good to be tempted:*
 vers. 1. *but that we be not left vnto the malice of Satan, and held captiue of the temptation:*
for here to be led into temptation, and to be deliuered, are opposed. Nowe hence I
gather, that he who is the child of God truly justified and sanctified, shall neuer fall
 x. Iob. 5. *wholy and finally from the grace of God; and I conclude on this manner. That*
which we aske according to the will of God, shall be graunted: but this
the child of God asketh, that he might neuer be wholy forsaken of his father, and
led captiue into temptation: this therefore shall be graunted.

Ans. If this argument were found, neuer should any Christian that
 faith

saith our Lordes praier, fall finally and be damned; because they all make this petition, and that according to the will of God, who would haue all men *1. Tim. 2. saved.* Many things then besides saying our Lordes praier, are required to *vers. 4.* saluation, for want of which many that haue often said that praier fall finally. Againe, he mistaketh the true sence of that petition: for therein we doe not aske that we continue not in sinne, which we asked in the former petition (*forgine vs our trespasses*) but we pray that we be not overcome by the Deuill, by yeelding our consent to the temptation, and so fall into sinne. Lastly, he forgetteth himselfe much when he saith, *that it is good to be tempted*: for he holdeth for certaine, that the very first motions to sinne in vs (which is the beginning of the temptation) are mortall sinnes; and so by himselfe, it is good to fall into mortall sinne, if it be good we should be tempted.

Finally (he saith) this clause (*Amen*) signifieth a speciall faith concerning all the former petitions, that they shall be graunted, and therefore a speciall faith concerning remission of sinnes.

Ans. It signifieth a speciall hope and confidence to obtaine them, but no certainty of faith, vnlesse vpon a condition which is vncertaine: that is, if we doe our partes, God will not faile of his; if we doe hartily repent vs, and vse the Sacrament of Penance duly, we shall assuredly obtaine remission of our sinnes. Hitherto M. PER. hath argued against vs out of the Lordes praier: nowe I will briefly shewe howe the *Protestantes* doctrine contrarieth it.

I haue in my answere to his objections, touched some points already: I adde, that one position of their doctrine crosseth three of the first petitions. I proue it thus: In every petition we must be assured (as M. PER. holdeth) or at the least haue a good hope to obtaine that we pray for, or else it booteth vs not to pray: but according to the *Protestantes* doctrine no man can be assured, nay can haue any hope to obtaine the three first petitions: for if originall sinne doe continually dwell in vs, and infect all our actions with deadly sinne as they teach, Gods name cannot be sanctified in vs, that are infected with such an vncleane leprosie: neither secondly, can God raigne as a King in vs, if sinne possesse & command all our members: and thirdly, Gods will cannot be done by vs on earth as it is done in heauen, if we cannot keepe his lawes and commandements, which they in heauen doe: wherefore the *Protestantes* haue no assurance to obtaine the three first petitions, who are by their teachers assured, that they are not to be expected or hoped for: nor they cannot (according to their owne rules) from their hart make the said petitions, being out of all hope to obtaine them.

In the fourth, we aske aswell to be made partakers of Christes blessed body

body in the Sacrament, which is the food of our soules: as for our daylie corporal sustenance. For so doe the ancient Fathers expound that petition: as namely *S. Ciprian* in oratione Dominica: *S. Hierome* in 6. *Mathaei*: *S. Ambrose* li. 5. de Sacrament. c. 4. where he hath these memorable wordes of the blessed Sacrament: *that before the wordes of Christ it was bread, but after it is the body of Christ. Why then* (saith he) *is it called here bread?* he answereth, *that it is called bread not simply, but supersubstantiall bread.* For so doth the greeke word *Epiousson* signifie, as well as daylie: *it is* (saith he) *not such bread as passeth into our body, but it is the bread of eternal life that vpholdeth the substance of our soules.* Nowe you may be well assured, that *Protestantes* who will not beleue any such bodily presence, doe not pray to God to giue it them.

And touching *forgiuenesse of their debts* to God, and sinnes; they are so assured of that before hand, by the certainty of their new faith, that they can no more request of God *forgiuenesse* of their sinnes, then they can aske, that God will make them reasonable creatures, which they see that he hath done already. And they holding the first motions to euil in temptation, to be mortall sinnes, which no mortall man ordinarily can nowe auoid; howe can they pray God *not to suffer them to be lead into temptation*, when they teach it to be impossible to escape the venime of it? And if they vnderstand it so, as *M. PERKINS* teacheth: to wit, *that they there pray, not to be left to the malice of Satan, they cannot without losse of the certainty of their faith pray so*; because they hold themselves assured of that before hand.

Neither can they pray God generally *to deliuer them from all euill*, affirming as they doe, that we must needs fall into mortall sinne at euery step almost, which is the greatest of all other euill. And finally; if it belong to God *to deliuer vs from sinne*, and all other euill; then *Caluin* and his followers doe wickedly blasphememe, who teach God to be the authour and worker in vs, of all error, sinne, and wickednes. Thus much of the *Pater noster*.

Nowe before I come to the *Sacraments*, I may not omit to speake a word of the *Aue Maria*, which in old *Catechismes* followeth immediately after the *Pater noster*. The *Protestantes* haue cassied it, and may not abide to heare it once said; but therein, as much as in any other such matter, they disgrace their doctrine and discredite themselves. For all the wordes vsed of old therein, are the very wordes of the holy Ghost, registred in *S. Lukes* Gospell; and therefore they bewray either great ignorance, or a wicked spirit to dwell in them, that cannot indure to heare the wordes of Gods spirit. Besides, in holy Scripture it is prophesied, that *from henceforth all generations should call the Virgin MARY blessed*. In what tearmes then can we more conueniently so cal her, then in the very same that were composed

composed by an *Archangel*, are penned by the Euangelists, and by them commended vnto all good Christians; besides, the sense of them is comfortable vnto vs, as containyng a remembrance of the incarnation of the Soune of God for our redemption, and we on our partes doe thereby giue thanks to God for that inestimable benefite, and congratulate our Saviour with humble thanks therefore, saying: *Blessed be the fruit of thy wombe.* In; yall I need not in such cleare euidence of Gods word, allcage the testimony of any ancient Father: he that list to see howe it hath beene vsed in the purest antiquity, let him read *S. Athanasius in euang. de deipara S. Ephem. de laudibus B. Maria.* *S. Basili* and *S. Chiristostomes Syntagies*, wyluch can wvith no more reason be deuied to be theis, then the rest of their workes. One short sentence I wil let downe in commendations of it, out of that most reuerend and deuout *Bernard*. The Angels triumph, and the heavens doe congratulate wvith them; the earth leapech for joy, and hell trembleth when the *Aue Maria* is deuoutly said. Good Christians then must needes take great delight in it, euen as the badde may not abide it. *Apud Dio. hell trembleth when the Aue Maria is deuoutly said. Good Christians then must needes take great delight in it, euen as the badde may not abide it.*

Nowe let vs come to the last part of the *Catechisme*, which is of the Sacraments, where *M. PRAKINS* doth briefly repeate his arguments, vsed before against the reall presence: I might therefore, send the reader vnto the first Chapter of this booke for the answer; but because the matter is of great importance, I will here againe giue them a short answer. *First* (saith he) *the reall presence is ouertrowne out of these wordes*; he tooke bread and brake it: *ergo*, that which Christ tooke, was not his body, &c.

A subtile ouerthrowe, Christ (in deed) tooke and brake bread, but presently after blessing it, made it his body by these vvordes, *this is my body*. Again: Christ said not vnder the forme of bread, or in bread, but this; that is: *M. Per. 2.*

Answ. It is false to say that this vvord (*Hoc. This*) doth demonstrate bread: for it is of a different gender from it, both in *Latin* and *Greeke*; and if he had said, that that bread had beene his body, his word was so omnipotent, that it had beene of force to make it his body; so that *M. PER.* maketh a false construction, which nothing helpeth his error.

Thirdly, Bread was not giuen for vs, but only the body of Christ; and in the first institution, the body of Christ was not then really giuen to death. *Pet. 3.*

Answ. This maketh nothing; at all against the reall presence, but doth greatly fortifie it: For Christ gaue vs in the Sacrament, that which should be put to death for vs, this is my body that shal be giuen for you. Nowe not bread, but Christes true body was giuen to death for vs; *ergo*, Christ gaue vs to eate not bread, but his true reall body.

Per. 4. Fourthly, The cuppe is the new Testament by a figure; why not then the bread the body of Christ by a figure? *Ans.* A goodly reason, if there be one figure there must needs be two. How followeth this? if those wordes of S. Paul be obscure, why did he not rather cleare them by conferring them with S. Mathew, and S. Marke, who deliver it plainly thus: *this is my blood of the new Testament that shall be shedde, &c.* But he that delighteth in cavilling, must soone darkenesse.

Per. 5. Fifthly, Christ did eat that supper, but not himselfe. *Ans.* A Protestant cannot say that Christ did eat of that Sacrament, as M. Perkins doth; because he hath no warrant for it in the written word: yet we doe grudge that he did so; and hold him to be unworthy to taste of that heavenly fode.

Per. 6. Sixtly, We are bid to doe it til he come: Christ then is not bodily present. *Ans.* We are bid by S. Paul to shewe the death of our Lord till he come to judgement; which we may very well doe, his body being preserved as certaine noble Matrons preserved of their husbandes blood, to receive it more freshly into their children, the slaughter of their fathers.

Per. 7. Seaventhly, Christ bid vs to doe it in remembrance of him; but signes of remembrance are of things absent. *Ans.* We see one thing and remember an other. By Christes body really present, we remember the thing to have beene nailed on the Crosse for our redemption: as Goliath sword was kept in the tabernacle, in remembrance of the cutting off of Goliathes head with the same sword; and the women before rehearsed kepe their husbandes blood, and might much easier have preserved their bodies embalmed, to keepe the memory of their deaths in fresh memory.

Per. 8. Eightly, If the real presence be graunted, then the body and blood of Christ are either seuered or joynd together: if seuered, then Christ is still crucified: if joynd together, then the bread is both the body and blood of Christ. *Ans.* The body & blood of Christ, are (by force of Christs wordes) consecrated parts; so that if they could be naturally separated, they should be also seuered in that Sacrament; as they might have bene at Christs death, when all the blood was powred forth of his body; but ever since Christs resurrection, they are so joynd together, that they can be no more seuered: so that we graunt vnder one kinde of the Sacrament to be both Christs body and blood, which is not wrought by the wordes of the institution, but by the necessary and inseparable conjunction of Christs body with his blood, ever since his glorious resurrection.

Finally,

Finally, M. PERKINS condemnerb the administration of the Sacrament vnder one only kinde: for the commandement of Chyrist is, *drinke ye al of this*, Math. 26. vork. 27. and this commandement is rehearsed to the Church of Corinth in these wordes: *doe this as oft as ye drinke it, in remembrance of me.* ver. 25. and no power can reuerse this commandement, because it was established by the soveraigne head of the Church.

Answe. He beganne to set downe the institution of the Sacrament out of S. Paul, 1. Cor. 11. here he leapech backe to S. Mathewe, because he findeth him better in this point: to vvhome I answer, that Christ there spake only vnto his twelue Apostles, vvhov were afterward to administer that holy Sacrament to others; and so something there-about is spoken to them, vvhich may not be extended vnto lay-men, but vnto Priestes only, who were to succceed the Apostles in that ministry. All men doe confesse these vvordes: *but facite, doe ye this*: that is, administer ye this Sacrament, to be spoken only to the Apostles, and in them to all of the Clergie alone: euen so, *drinke ye al of this*, was in like manner spoken vnto them only as Clergiemen; and therefore it is a commandement only to Priestes so to doe: and as for others, they may either drinke of it, or not drinke of it, as it shall be thought most expedient by their supream Pa- stors; and this may be gathered out of thole very wordes, *drinke ye al of this*. For why should the Apostles haue a speciall charge more to drinke of that cuppe, then to eate of that foode? vnales it were to signifie, that where- as all men should be bound to receiue Christes body: they should be fur- ther bound to receiue that holy cuppe also; from which bond other men should stand free. But to come to the purpose, when they quarrell with vs for taking away from the people one kinde of the Sacrament: we an- swere, that vve doe them no hinderance thereby; because vve giue them both the blessed body & sacred bloud of Christ together vnder one kind: yea, whole Christ, both God and man; because they be so vnited that they cannot be separated. But what can they answer, when we complaine vpon them, for that they haue defrauded the poore people, of both body and bloud of Christ, and in lieu of that most pretious banquet, doe giue them a cold breake-fast, of *a morsel of bread & a suppe of wine*? this is a most miserable & lamentable exchange in deede: our blessed Lord giue them grace to see it, & deliuer them speedily from it. Here is the place to shew, how the Protestants doe not only bereaue their vnfortunate folowers of this most heavenly foode of Christes body: but that they also deprive them of the manifold & great graces of God, detined vnto vs in o. other sacraments: but because I haue touched it in the Preface, I wil omit it here, and make an end with M. PER. alsoone as I haue requited him, by propounding briefly

some arguments for the *real presence*, as he hath done against it. Let this be the first.

1. The state of the *new Testament*, which is more perfect then the *old*, requireth accordingly Sacraments of greater grace and perfection then the *old* had: they had *Manna*, which for substance and taste farre passed our bread, and in signification was equall to it: Wherefore, either we must graunt our Sacrament of bread and wine, to be inferiour to theirs of the *old Testament*; or else acknowledge and confesse it to be the true *body* and *blood* of Christ, which doth surpasse theirs exceedingly, as the *body* doth the shadowe. This argument is confirmed by our Saviour himselfe, who
Iohn. 6. in expresse termes doth *proferre the meate*, that he was to give to his Disciples,
v. 48. 49. before that of *Manna*, which their Fathers had eaten in the wilderness.
2. Secondly, Christ promised to give to his Disciples his *flesh* to eat; and his *blood* to drinke: and when they marvelled howe that could be, he assured them; that vlesse they did eat his *flesh*, they should not have life in them; and further certified them, that his *flesh* was truly meate, and his *blood* truly drinke: vvhence it is most plainly deduced, that he who neuer faileth of his promise, gaue them his true *flesh* to eat.
3. Thirdly, Christ said in most cleare termes; *this is my body*: *this is my blood*. What could be more certaine or more perspicuous?
4. Fourthly, These vvordes of the institution are recorded by three Evangelists, and by S. Paul; and they all vniformely deliver it to be the figure of Christs body, but his body; and that his body which should be given for our redemption on the crosse: ergo, it was that his true reall body, vvhich was nailed to the crosse for vs.
5. Fifthly, S. Paul demandeth thus: the Chalice of benediction which we drinke, is it not the communication of the blood of Christ? and the bread that we break, is it not the participation of the body of our Lord? if then we doe in receiuing the blessed Sacrament participate Christs body; and communicate his blood, they surely are there really present.
6. Again, S. Paul saith: He that eateth and drinketh unworthely, eateth and drinketh judgement to himselfe, not discerning the body of our Lord: and before, is guilty of the body and blood of Christ: ergo, the body and blood of Christ are there present; or else why should a man incurre that guilt, but by his unworthy receiuing of it, and by not discerning Christs body to be there present?
7. Besides all these plainetextes of holy Scripture in confirmation of the reall presence, the very circumstances of it doe much fortifie our faith therein. In S. Luke we haue, that our Saviour marueilously desired
Luc. 22. *vers. 15.* (*desideris desideranti*) to eat that this last banquet vvith his Disciples.

S. Iohn addeth: *that whereas he loved his world, was the end he loved them: and knowing that the Father gave him his power, and that he came from God, and goeth to God, &c.* What coherence (I say) with this exceeding love and infinit power of Christ, to be shewed in his last supper, if he hath left only bread and vine to be taken in remembrance of him? any meane man might easily haue done as much; and *Helias* departing from his Disciple *Helisem*; did much more for himself a more noble remembrance of himselfe behind him, to wit: *his cloak* and *double spirit*. But Christ bequeathing vs his true natural body to be the food of our soules, and comfort of our hartes as we beleue & teach, he then (in deede) shewed his infinit power and loue towards vs; and *that he came from God*, and as God bestowed an inestimable gift vpon vs, (such a one as neuer any other did, or could possibly doe)

Moreover, the institution of a religious rite and ceremony, to be vsed in the whole Church vnto the worldes end, and to be receiued of all Christian people of age and discretion, did necessarily require that it should be done in most certaine and cleare termes; otherwise, there might arise great strife and contention about it, and be the ruine of thousandes. And specially great perspicuity is required in this holy Sacrament, where the mistaking of it, must needs breede either Idolatry, if we vvorshippe for Christ, that which is not Christ: or impiety, if on the other side we should not giue to it (being Christ God and man) diuine honour. Wherefore, no good Christian may thinke, but that our prouident Saviour Christ Iesus, vvhoe very vvell foresawe all these inconueniences, did deliuer it in such termes as he would haue to be taken properly, and not be construed at mens pleasures figuratiuely. Adde, that he spake those wordes to the twelve Apostles only, vvhome he was accustomed to instruct plainly, and not in parable darkely; and who were wont also to aske for the interpretation of obscure speeches, vvhoe here made no question about this high mystery, because they were sufficiently forewarned, *that they should see Christs flesh, and that his body was truly meate*: and therefore beleued Christs wordes without further question.

Finally, this holy Sacrament is a principall part of the *newe Testament*, and one of the chiefest legacies by Christ bequeathed vnto vs Christians. Nowe what lawe or conscience will permit, that any legacy should be interpreted figuratiuely? to vvith: that for a house, goodes, or landes bequeathed and giuen by last vvill and testament; you should vnderstand a figure of a house to be giuen, or the signification and representation of some goodes or landes. If this be most absurd and ridiculous in the testament of any ordinary man, about temporall goodes: howe much more

pernicious and intollerable is it, to suffer this in the eternall Testament of the Sonne of God, and that in his diuine and inestimable treasures?

And thus at length by the grace of God I come to the end of this booke, wherein (good Christian reader) if thou finde any thing,

that may confirme thee in the true Catholike faith, or further thy knowledge therein; give God (the

Father of lightes, from whence all good gifts descend) the whole praise.

If any thing be amisse; impure it partly to my slender skill, oversight, or negligence; and partly to the want of a

conuenient resting-place, commodity of bookes, and assistance; all which, the times

of persecution doe deprive.

To the most blessed and holy Trinity,

be all honour and glory both now and for ever.

AMEN.

FINIS.

